

THE
BRVISED REEDE,
AND
SMOAKING FLAX.

Some Sermons contracted
out of the 12. of *Matth. 20.*

At the desire, and for the good of
weaker Christians.

By R. SIBBES, D.D. Ma-
ster of Katherine-Hall in Cam-
bridge, and Preacher of Grayes-
Inne London.

Zach. 4. 10.

*Who hath despised the day of small
things?*

The third Edition, corrected.

L O N D O N,

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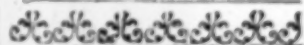
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n



TO
THE RIGHT
Honourable, Sir
Horatio Veere Knight,
Lord *Veere* of *Tilbury*, and
Generall of the English Forces
under the High and mighty
Lords the States generall
of the United Provin-
ces in the Netherlands.

And to his pious Consort, the Lady
Mary Veere, increase of grace, &c.

Right Honorable,

ouldiers that
carrie their
lives in their
hands, had
need above all others

The Epistle

to carie grace in their hearts, that so having made peace with God, they may be fit to encounter with men. And having by faith in Christ disarmed death before they dye, they may sacrifice their lives with the more courage and comfort : which to neglect being a matter of eternity, is not valour, but desperate madnesse, because in this businesse as in oversights of war, there

Dedicatorie.

is no place for a second repentance, the first error being unrecoverable. In evils above the strength of man to prevaile against, & his patience to endure, there God hath planted the affectiō of feare, which might stirre us up to avoyd the danger by flying to him in Christ who being our friend it is no matter who is our enemie: wee may be killed, but cannot be hurt; so safe it is to

The Epistle

be under his commā
that hath commaund
over Death, Hel, Iudg-
ment, and all that we
most feare. Yet such is
our nature, that by fa-
miliarity with danger,
wee grow by degrees
insensibly to be harde-
ned against it, and to
looke no further then
death, as if to die were
onely to give up the
ghost, and then an end
of all. And hereupon
it is, that they that fol-
low the warres, are ge-
nerally

Dedicatorie.

nerally taken to be me
not most religious;
the more respect those
of that profession de-
serve, that have learned
upon what tearmes to
live and dye, that are
sure of a better life be-
fore they leave *this*, that
have layd up their life
in Christ; Amongst
whom (right Honou-
rable) the world hath
a long time taken no-
tice of you, in whom
both religion, & mili-
tary imploymēt, meek-

The Epistle

nesse of spirit, with
height of courage, hu-
mility with honor, by
a rare and happy com-
bination have met to-
gether. Whereby you
have much vindicated
your profession from
common imputation,
and shewed that Piety
can enter into Tents,
& follow after camps
and that God hath his
Iosua's, & his *Cornelius'es*
in all ages. But I will
not use many words
of your selfe, to your
selfe,

Dedicatorie.

selfe, because though
you have done much
that may and will bee
spoken of, yet you love
not to heare, or speake
of what you have
done.

It may seeme to some
unbefitting, to offer a
discourse of a bruised
reede, to such a strong
and flourishing Cedar.
But experience shew-
eth, that the strongest
plants in Gods house
are exposed sometimes
to strong windes of

A 5 temp.

The Epistle

temptation, and there-
upon meet with brui-
sings, that they may the
better know by whose
strength they stand, and
that the greatest may
learne to goe out of
themselves to the same
common rocke and
fountaine of strength
with the meanest. DA-
VID was a valiant
man, yet upon experi-
ence of his oft failings
and recoveries, hee be-
came towards God as
a weaned child. Low-
liness

Dedicatorie.

lineſſe of mind to Godward, and greatneſſe of ſpirit againſt his enemies, may well ſtand together, for the way to be above all other things, is to ſubmit to God firſt. Beſides, this Text ſpeaketh of the prevailing governmēt of Chriſt in his church and in his Children, which maybee an encouragement to your Lordſhip ſtill, not only to owne the cauſe of Chriſt in theſe times, wherein

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wherein men are ashamed of what they should glory in, and glory in their shame; but likewise to fight the Lords battels (whē called to it) and helpe him against the mighty, for victorie attendeth Christs side in the end. Though God to revenge the quarrell of his Covenant, suffers his enemies to prevaile yet for a time, to harden them the more, yet they have undertaken

Dedicatorie.

adamned cause. And
howsoever the church
hath justly provoked
God, yet the cause
shall stand impregna-
ble against all created
power of Devills and
men. We naturally de-
sire victorie, and many
desire it more then
truth or goodnesse,
which onely are victo-
rious, and so out of a
depraued judgement
they crosse their owne
desires, seeking to o-
vercome in that wher-
in

The Epistle

in it were safer for
them to be overcome.
These are sure to
meet with shame in
the conclusion in stead
of victory ; or else we
must deny Christ to be
King of his Church,
and Iudge of the
world. Proceed on
still (honorable Lord)
to stand for Christ both
in Peace and Warre,
and this shall be found
to your Honor, when
Christ shall come to
bee glorious in his
Saints,

Dedicatorie.

Saints, that he thought
you worthy to honor
himselfe by, when o-
thers that oppose or
betray the cause of
Christ for base ends,
shall not dare to hold
up their heads.

I would not divide
you from your Hono-
rable Lady, being ob-
liged to both, and both
being one, as in other
bands, so in that above
nature, in love to the
best things : both ex-
emplary in all religious
courses,

The Epistle

courses, both in your
places likewise having
been employed in great
services for the com-
mon good, so that not
onely this, but forraign
States are bound to
bless *God* for you both.
Going on in these
wayes, you will finde
God making his pro-
mise good of honoring
them that honour
him.

I doe not so farre
over-value this poore
worke, as to thinke it
worthy

Dedicatory.

worthy of your Honours, but thus I thought meet to witnesse my deserved respect to you both. If I be to blame for suffering these Sermons long since preached, thus to come forth, others must divide the fault with me, who had brought it to that passe, that it was almost necessary for me to take this course. The Lord continue to bless your Honours with all your branches, and to main-

Dedicatorie.

maintaine his grace in
you, untill hee hath
brought forth judge-
ment unto victory.

Your Honors

to command

in the Lord,

Richard Sibbes.

To the Christian
READER.



O prevent a
further in-
convenience,
I was drawn
to let these notes passe
with some review; Con-
sidering there was an in-
tendment of publishing
them, by some who had not
perfectly taken them, And
these first, as being next at
hand, and having had oc-
casion lately of some fresh
thoughts concerning this
argument by dealing
with

The Preface

with some, the chief ground of whose trouble, was the want of considering of the gracious nature and office of Christ. The right conceit of which is the spring of all service to Christ, and comfort from him. God hath laid up all grace and comfort in Christ for us, and planted a wonderfull sweetnesse of pity and love in his heart towards us. As God his Father hath fitted him with a body, so with a heart to bee a mercifull Redeemer. What

Heb. 10. 7.

to the Reader.

What doe the Scriptures speake but Christs love and tender care over those that are humbled? and besides the mercy that resteth in his owne brest, he workes the like impression in his Ministers and others, to comfort the feeble minded, and to beare with the weake. Ministers by their calling are friends of the Bride, and to bring Christ and his Spouse together, and therefore ought upon all good occasions to lay open
all

The Preface

all the excellencies of Christ, & amongst others, as that he is highly borne, mighty, one in whom all the treasures of wisdom are hid, &c, so likewise gentle, and of a good nature, and of a gracious disposition. It cannot but cheere the heart of the spouse, to consider in all her infirmities and miseries she is subject unto, that she hath a husband of a kinde disposition, that knowes how to give the honor of milde usage to the weaker vessel.

to the Reader.

sell; That will be so far
from rejecting her, be-
cause shee is weake, that
he will pity her the more.
And as hee is kinde at all
times, so especially when
it is most seasonable, hee
will speake to her heart,
especially in the wil-
dernesse. The more glo-
ry to God, and the more
comfort to a Christian
soule ariseth from the be-
liefe and application of
these things, the more the
enemy of Gods glory and
mans comfort, labours to
breed

The Preface.

breed missions of
them, that if hee cannot
keepe men from Heaven,
and bring them into that
curfed condition hee is in
himselfe, yet he may trou-
ble them in their passage;
some & none of the worst,
Satan prevailes withall so
farre, as to neg'ect the
meanes, upon feare they
should (being so sinfull)
dishonor God & increase
their sins: and so they lye
smothering under this
temptatiō as it were bound
hand and foot by Sathan,
not

to the Reader.

not daring to make out to
Christ, and yet are secretly
upheld by a spirit of faith,
shewing it selfe in hidden
fighes and groanes unto
God. These are abused by
false representations of
Christ; all whose wayes to
such being waies of mercy
and all his thoughts,
thoughts of love. The
more Sathan is malicious
in keeping the soule in
darknesse, the more care
is to be had of establisshing
the soule upon that which
will stay it. Amongst other
B grounds

The Preface

Rev. 22. 17.

Mat. 11. 28

Esa. 55. 1.

1 Ioh. 3. 13.

Ioh. 16. 9.

2 Cor. 5. 20.

grounds to build our faith
on, as the free offer of
grace to all that will re-
ceive it; the gracious in-
vitation of all that are
weary and heavy laden,
those that have nothing to
buy withall; The command
binding to beleeve, the
danger of not beleeving,
being shut up prisoners
thereby under the guilt of
all other finnes, the sweet
intreaty to beleeve, and or-
dayning Embassadors to
desire peace, putting ten-
der affections into them
answe-

to the Reader.

answerable to their calling, ordaining Sacraments for the sealing of the covenant. Besides these (I say) and such moving inducements, this is one infusing vigour and strength into all the rest, that they proceed from Christ, a person authorized, and from those bowels that moved him not onely to become a man: but a curse for us; hence it is, that he wil not quench the smoking tiewick or flax. It adds strength to

B 2

faith

The Preface

faith, to consider that all expressions of love issue from nature in Christ, which is constant. God knows that as wee are prone to sinne, so when conscience is thoroughly awaked, we are as prone to despaire for sinne; and therefore he would have us know that he setteth himselfe in the Covenant of grace to triumph in Christ over the greatest evils and enemies we feare, and that his thoughts are not as our thoughts are, that
hee

to the Reader.

he is God and not man,
that there is heights, and
depths, and breadths of
mercy in him above all
the depths of our sin and
misery; that wee should
never be in such a forlorne
condition, wherein there
should be ground of des-
paire considering our sins
be the sins of men, his mer-
cy the mercy of an infinite
God. But though it be a
truth cleerer then the Sun
beames, that a broken har-
ted sinner ought to em-
brace mercy so strongly en-

Hof. 11. 9.

Ephes. 3. 18

words B 3 forced

The Preface

forced : yet there is no
truth that the heart shut-
teth it selfe more against,
then this, especially in
sense of misery, when the
soule is fittest for mercie,
untill the Holy Spirit
sprinklet the conscience
with the blood of Christ,
and sheddeth his love into
the heart, that so the blood
of Christ in the conscience
may cry louder than the
guilt of sin; for onely Gods
Spirit can raise the consci-
ence wth cōfort above guilt;
because he is only greater
then

to the Reader.

then the conscience. Men
may speake comfort, but it
is Christs Spirit that can
only comfort. Peace is the
fruit of the lips, but yet
created to be so. No crea-
ture can take off wrath
from the conscience, but he
that set it on, though all
the prevailing arguments
be used that can be broght
forth, till the Holy Ghost
effectually perswadeth by
a diuine kind of rhetorick,
which ought to raise up
our hearts to him who is
the comforter of his peo-

Es. 57. 19.

The Preface

ple, that he would seale the
to our soules. Now God
dealing with men as un-
derstanding creatures, the
manner which he useth in
this powerfull worke upon
their conscience, is by way
of friendly intercourse, as
intreaty, and perswasion,
and discovery of his love
in Christ and Christs gra-
cious inclination thus eue
to the weakest and lowest
of men. And therefore be-
cause he is pleased by such
like motives to enter into
the hart, and settle a peace
there

*Lequitur
Deus ad
modum ex-
trum, agit
ad modum
suum.*

to the Reader.

there, we ought with reverence to regard all such sanctified helps, and among the rest this of making use of this comfortable description of Christ by God the Father, in going boldly in all necessities to the throne of grace. But we must know this comfort is only the portion of those that give up themselves to Christs government, that are willing in all things to be disposed of by him. For here we see in this Scripture both joyned

B 5 together,

The Preface

together, mercy to bruised
reedes, and yet govern-
ment prevailing by de-
grees over corruptions.
Christ so favoureth weak
ones, as that he frameth
their soules to a better
condition then they are in.
Neither can it bee other-
wise, but that a soule loo-
king for mercy should sub-
mit it selfe at the same
time to be guided. Those
relation: of ha-band, head,
shepherd; &c. imply not
onely meeknesse and mer-
cy, but government like-
wise.

to the Reader.

Wise. When we become
Christians to purpose, we
live not exempt from all
service, but onely we chāge
our Lord. Therefore if any
in an ill course of life
snatch comforts before
they are reached out unto
them, let them know they
doe it at their owne perils.
It is as if some ignorant
man should come into an
Apothecaries shop stored
with variety of medicines
of all sorts, and should
take what comes next to
hand, poyson perhaps in
stead.

The Preface

Psal 66. 17.

Rev. 6. 2.

stead of Physicke. There is no word of comfort in the whole booke of God intended for such as regard iniquity in their hearts, though they doe not act it in their lives. Their onely comfort is that the sentēce of damnation is not executed, and thereupon there is yet opportunity of safer thoughts and resolutions, otherwise they stād not onely convicted, but condemned by the word; & Christ that rideth on the white horse will spend all

to the Reader.

all his arrowes up on them,
and wound them to death.
If any shall blesse himselfe
in an ill way, Gods wrath
shall burne to hell against
such. There is no more
comfort to bee expected
from Christ, then there is
care to please him. Other-
wise to make him an abet-
ter of a lawlesse and loose
life, is to transforme him
into a phansie, nay into the
likencesse of him whose
workes he came to destroy,
which is the most detesta-
ble Idolatry of all. One way
whereby

The Preface

whereby the Spirit of Christ prevaileth in his, is to preserve them from such thoughts; yet we see people will frame a divinity to themselves, pleasing to the flesh, suitable to their owne ends, which being vaine in the substance, will prove likewise vaine in the fruit, and as a building upon the sand.

The maine scope of all, is, to allure us to the entertainment of Christs milde, safe, wise, victorious government; and to leave

to the Reader.

leave men naked of all
pretences, why they will
not have Christ to rule
over them, when we see
salvation not onely strong-
ly wrought, but sweetly
dispensed by him. His go-
vernment is not for his
owne pleasure, but for our
good. We are saved by a
way of love, that love
might bee kindled by this
way in us to God againe,
because this affection
melterh the soule, and
mouldeth it to all dutie
and acceptable manner of
per-

The Preface

performance of dutie.
It is love in duties that
God regards more then
duties themselves. This is
the true and Evangelicall
disposition arising from
Christs love to us, and our
love to him againe; and
not to feare to come to him
as if we were to take an
Elephant by the tooth. It is
almost a fundamentall
mistake, to thinke that
God delights in slavish
feares, when as the fruits
of Christs Kingdome are
peace, and joy in the Holy
Ghost

to the Reader.

Ghost, for from this mistake come weake, slavish, superstitious conceits.

Two things trouble the peace of Christians very much, their weakneses hanging upon them, and feare of holding out for time to come. A remedy against both is in this Text, for Christ is set out here as a milde Saviour to weake ones; and for time to come, his powerfull care and love is never interrupted, untill hee bring forth judgement to victory.

1.

2.

The Preface

ry. And thereupon it is that both the meanes of salvation & grace wrought by meanes, and glory the perfection of grace, come all under one name of the KINGDOME OF GOD so oft; because whom by meanes he brings to grace, he will by grace bring to glory.

This maketh the thoughts of the latter judgement comfortable unto us, that he who is then to bee our Iudge, cannot but judge for them who have bene ruled

to the Reader.

ruled by him here, for whom hee guides by his counsell, those he brings to glory. If our faith were but as firme as our state in Christ is secure and glorious, what manner of men should we be?

If I had gone about to affect writing in a high straine, I should have missest of mine end, & crossed the argument in hand. For shall we that are servants quench those weak sparkes which our Lord himselfe is pleased to cherish?

The Preface

rich? I had rather hazard
the censure of some, then
hinder the good of others;
Wth if it be any waies fur-
thered by these few obser-
vations, I have what I
aymed at. I intended not a
treatise, but opening of a
Text, what I shall bee
drawne to doe in this kind
must be by degrees, as lei-
sure in the midst of many
interruptions will permit.
The Lord guide our
hearts, tongues, and pens;
for his glory, and the good
of his people.

R. SIBBES.

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dence

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THE
Bruised Reed, and
Smoaking Flax.

MATT. 12. 10.

*A bruised Reed shall bee not
broke, and smoaking Flax shall
he not quench, till hee send forth
judgement into victorie.*

THE Prophet
Esay being lif-
ted up, and ca-
ried with the
wing of prophetical spi-
rit, passeth over all the
C 4 time

time betweene him, and the appearing of I E S V S CHRIST in the flesh, and seeth with the eye of prophesie, and with the eye of faith, CHRIST as present, and presenteth him in the name of G O D to the spirituall eye of others, in these words, *Behold my servant whom I have chosen, &c.* Which place is alledged by Saint *Matthew*, as fulfilled now in CHRIST. Wherein is propounded;

First, The calling of CHRIST to his office:

Secondly, The execution of it.

Division:

For his calling: G O D stileth

fileth him here his *righteous servant, &c.* CHRIST was GODS servant in the greatest piece of service that ever was; a chosen, and a choise servant: hee did and suffered all by commission from the Father: Wherein we may see the sweet love of GOD to us, that counts the worke of our salvation by Christ his greatest service. And that he will put his onely beloved Son to that service. He might well prefixe [*Behold*] to raise up our thoughts to the highest pitch of attention and admiration. In time of temptation, misgiving

John 1. 19.

consciences looke so much to the present trouble they are in, that they need be rouzed up to behold him in whom they may finde rest for their distressed soules: In temptations it is safest to behold nothing but CHRIST, the true *brazen Serpent*, the true *Lambe of God that taketh away the sinnes of the World*: this saving object hath a speciall influence of comfort into the soule, especially if we looke not onely on CHRIST, but upon the Fathers authority and love in him. For in all that CHRIST did and suffered as Mediator, wee must see
 GOD

GOD *in him reconciling the
World unto himselfe.*

What a support to our
Faith is this, That GOD
the Father, the party of-
fended by our sinnes, is so
well pleased with the work
of Redemption? And
what a comfort is this, that
seeing Gods love resteth
on CHRIST, as well plea-
sed in him, we may gather
that hee is as well pleased
with us, if we be in Christ.
For his loue resteth in
whole Christ, in Christ
mystical, as well as Christ
naturall, because hee lo-
veth him and us with one
love. Let us therefore im-
brace CHRIST, and in
him

him Gods love, and build our faith safely on such a Saviour, that is furnished with so high a Commission.

See here (for our comfort) a sweet agreement of all three persons : The Father giveth a cōmission to Christ : The Spirit furnisheth and sanctifieth to it : CHRIST himselfe executeth the office of a Mediatour. Our Redemption is founded upon the joynt agreement of all three persons of the Trinity.

2.

For the execution of this his calling, it is set downe here to be modest, with-

without making a noyse,
or raising dust by any pō-
pous comming, as Princes
use to doe: [*his voyce shall
not be heard*] his voyce in-
deed was heard, but what
voyce? *Come unto mee all
ye that are weary and hea-
vy laden, &c.* he cryed, but
how? *Ho, every one that
thirsteth, come, &c.* And as
his comming was modest,
so it was milde, which is
set downe in these words,
*The bruised Reed shall hee not
broke, &c.* wherein wee
may observe these three
things.

First, the condition of
those that CHRIST had
to deale withall. 1, They
were

Matth. 11.

Isa. 55. 1.

were bruised Reedes. 2. *smoking Flax.*

2.

Secondly, CHRIST'S cariage towards them, he *brake not* the bruised reed, nor *quenched* the smoaking flax: where more is meant, then spoken; for hee will not onely not breake the bruised Reed, nor quench, &c. But hee will cherish them.

3.

Thirdly, The constancie and progresse of this his tender care, *untill Iudgement cometh, victory,* that is, until the sanctified frame of grace begun in their hearts, be brought to that pefection, that it prevaiileth over all opposite

site corruption. For the first, the condition of men, whom hee was to deale withall, is that they were bruised Reeds, and *smoking Flax*; not trees, but Reeds; and not whole but bruised Reeds. The Church is compared to weake things; to a *Dove* amongst the fowles; to a *Vine* amongst the Plants; to *Sheepe* amongst the beasts; to a *Woman*, which is the *weaker vessell*: and there GOD's children are compared to *bruised Reeds* and *smoking Flax*. And first wee will speake of them as they are bruised Reeds, and then as *smoking*

I.

The condition of such Christ had to deale with.

The Church likened to weake things.

king Flax. They are bruised Reeds before their conversion, and oftentimes after: Before Conversion all (except such as being bred up in the Church, G O D hath delighted to shew himselfe gracious unto from their Child-hood) yet in different degrees, as G O D seeth meete; and as difference is in regard of temper, parts, manner of life, &c. so G O D s intendment of imployment for the time to come: for usually hee empties such of themselves, and makes them nothing, before hee will use them in any great services. This

This bruised reed is a man, that for the most part is in some miserie, as those were, that came to CHRIST for helpe, and 2, by misery, brought to see sinne the cause of it; for whatsoever pretences sinne maketh, yet bruising or breaking is the end of it: 3, he is sensible of sinne and miserie, even unto bruising, and 4, seeing no helpe in himselfe, is caried with restlesse desire to have supply from another with some hope, which a little raiseth him out of himselfe to CHRIST; though hee dareth not claime any present interest

Bruised
Reed
what.

1.

2.

3.

4.

Matth. 5.

rest of mercy. This sparke of hope being opposed by doubtings, and teares rising from Corruption, maketh him, as smoaking flax, so that both these together, A bruised Reed and smoaking flax, make up the state of a poore distressed man, such an one, our Saviour CHRIST termeth *Poore in spirit*, who seeth a want and withall seeth himselfe indebted to divine Iustice; and no meanes of supply from himselfe, or the Creature, and thereupon mournes, and upon some hope of mercy from the promise, and examples of those that have

have obtained mercy, is stirred up to hunger, and thirst after it.

This bruising is required before conversion, that so the spirit may make way for it selfe into the heart, by *levelling all proud high thoughts*, and that wee may understand our selves to bee, what indeed wee are by nature: wee love to wander from our selves, and to be strangers at home, till GOD bruise us by one crosse, or other, and then wee be-
thinke our selves, and come home to our selves with the Prodigall.

A marvellous hard thing
it

I.
Why bruising is requisite,
1. Before conversion.

Luk. 15.

2:

3:

4:

it is, to bring a dull, and a shifting heart to cry with feeling for mercy. Our hearts (like malefactors) untill they bee beaten frō all shifts, never cry for the mercy of the Iudge. Againe, this bruising maketh us set a high price upon CHRIST, the Gospell is the Gospell indeed then, then the figge-leaves of morality wil do us no good: and it maketh us more thankfull, and from thankfulness more fruitfull in our lives; For what maketh many so cold, and barren, but that bruising for sinne never indeered Gods Grace unto

to them. Likewise this dealing of God doth establish us the more in his wayes, having had knocks and bruifings in our owne wayes. This is the cause oft of relapses, and apostasies, because men never smarted for sinne at the first, they were not long enough under the lash of the Law. Hence this inferiour worke of the Spirit, in *bringing downe high thoughts*, is necessary before conversion. And for the most part, the Holy Spirit to further the worke of conviction, joyneth some affliction, which sanctified, hath a healing
and

2. After
conversion.

I.

2.

stat. 26.

and purging power.

Nay, after Conversion wee neede bruising, that reedes may know themselves to be reeds, and not Oakes; Even Reeds need bruising by reason of the remainder of pride in our nature, and to let us see, that we live by mercy, and that weaker Christians may not be too much discouraged, when they see stronger shaken and bruised. Thus *Peter* was bruised, when he wept bitterly; This Reed, til he met with this bruise, had more wind in him, then pith. *Though al forsake thee, I wil not, &c.*

The people of God cannot

not bee without these examples. The Heroicall deeds of those great worthies doe not comfort the Church so much, as their falls and bruises doe.

Thus *David* was bruised, until he came to a free confession without guile of spirit: nay, his sorrowes did rise in his owne feeling, unto the exquisite paine of *breaking of bones*,

Psal. 33.

Thus *Hezekiah* cōplaines, that God had *broken his bones as a Lyon*. Thus the chosen vessell *S. Paul* needed the messenger of *satan* to buffet him, lest hee should be lifted up above measure.

Psal. 51.

Isai. 38. 13.

2 Cor. 12.

Hence

Isay. 53.

Hence we learne, that wee must not passe too harsh judgment upon our selves, or others, when G O D doth exercise us with bruising upon bruising; There must be a conformitie to our head Christ, who *was bruised for us*; that we may know how much wee are bound unto him. Profane spirits, ignorant of Gods wayes in bringing his children to Heaven, censure broken hearted Christians for desperate persons, when as G O D is about a gracious good work with the. It is no easie matter to bring a man from Nature to Grace,

Grace, and from Grace
to Glory; so unyeelding,
and untractable are our
hearts.

The second point is, 2 Point.
That Christ will not breake
the bruised Reed; Physiti-
ans, though they put their
Patients to much paine,
yet they will not destroy
nature, but raise it up by
degrees; Surgeons will
launce and cut, but not
dismember; A mother
that hath a sicke, and fro-
ward Child, wil not ther-
fore cast it away; and shall
there be more mercy in
the streame, then in the
spring? shall wee thinke
there is more mercy in

D our

our selves, then in GOD, who planteth the affection of mercy in us ? But for further declaration of Christs mercy to all bruised Reeds : Consider the comfortable relations he hath taken upon him of *Husband, Shepherd, Brother, &c.* which hee will discharge to the utmost; for shall others by his grace fulfill what hee calleth the unto, and not he that (out of his love) hath takē upon him these relations, so thoroughly founded upon his fathers assignment, and his owne voluntary undertaking ? Consider his borrowed Names
from

from the mildest Creatures, as *Lambe, Henne,* &c. to shew his tender care : Consider his very name *Iesus*, a *Saviour*, give him by *G O D* himselfe : consider his Office, answerable to his name ; which is that he should *heale the broken hearted*. At his baptism the holy Ghost sate on him in the shape of a *Dove* , to shew that he should be a *Dove-like* gentle Mediator. See the gracious manner of executing his Offices, as a *Prophet*, he came with blessing in his mouth, *Blessed be the poore in spirit, &c.* and invited those to come to him,

Isay 61. 1.

Matth. 5.

D 2 whose

*Mat. 11. 28**Mat. 9. 36*

whose hearts suggested most exceptions against themselves, *Come unto me, all yee that are weary, and heavy laden* : how did his bowels yearne, when hee *saw the people as sheepe without a Shepheard* ? he never turned any backe againe, that came unto him, though some went away of themselves. He came to dye as a *Priest* for his enemies : In the dayes of his flesh hee dictated a forme of prayer unto his Disciples, and put Petitions unto *G O D* into their mouthes, and his Spirit to intercede in their hearts, and now makes

makes intercession in heaven for weake Christians, standing betweene Gods anger, and them; and shed teares for those that shed his blood: so he is a *meeke King*, he will admit mourners into his presence, a King of poore, and afflicted persons: as hee hath beames of Majestie, so he hath bowels of mercies & compassion: A *Prince of peace*; Why was hee tempted, but that he might succour those that are tempted? What mercy may we not expect from so gracious a *Mediatour*, that tooke our nature upon him, that he might bee gracious? he is

Heb. 2. 18.

AR. 9. 4.

a *Physitian* good at all diseases, especially at the binding up of a broken heart, he dyed that he might heale our soules with a plaster of his owne blood, and by that death save us, which we were the procurers of, our selves, by our owne sinnes, and hath he not the same bowels in heaven? *Saul, Saul, why persecutest thou me?* cryed the Head in heaven, when the foot was trodden on, on earth. His advancement hath not made him forget his owne flesh: though it hath freed him from passion, yet not from compassion towards us. The Li-
ON

on of the Tribe of *Iudah*
will onely teare in pieces
those that *wil not have him*
rule over them. Hee will
not shew his strength a-
gainst those that prostrate
themselves before him.

Luke 19.27

What should we learne
from hence, but *to come*
boldly to the Throne of grace
in all our grievances? Shal
our sinnes discourage us,
when he appeares there
onely for sinners? Art
thou bruised? Be of good
comfort, he calleth thee;
conceale not thy wounds,
open all before him, keep
not Satans counsell. Go to
Christ though trembling
(as the poore woman) if

Vse 1.
Incourage-
ment to
the bruised

Math. 9. 20

wee can but touch the hem
of his garment, we shall be
healed, and have a graci-
ous answer : *Goe boldly to*
God in our flesh ; for this
end that wee might goe
boldly to him, he is flesh of
our flesh, & bone of our bone.
Never feare to go to God
since we have such a Medi-
atour with him , that is
not onely our friend, but
our brother, and husband.
Well might the Angells
proclame from Heaven,
Behold, we bring you tydings
of joy : well might the A-
postle stir us up to *rejoyce*
in the Lord againe and a-
gain : he was well advi-
sed upon what grounds he
did

*Luke 11.**Phy. 14.*

did it : peace and joy are two maine fruits of his kingdome. Let the world be as it will, if we cannot rejoyce in the world, yet wee may rejoyce in the Lord. His presence maketh any condition comfortable. *Bee not afraid* (saith he to his Disciples when they were afraid as if they had seene a Ghost) *it is I;* as if there were no cause of feare where he is present.

Let this stay us, when wee feelee our selves bruised; Christ his course is first to wound, then to heale; No sound whole soule shall ever enter into

D 5 heaven:

Math. 10
27.

Ysa. 2.

heaven, thinke in temptation, CHRIST was tempted for mee, according to my tryalls will be my Graces, and comforts, If CHRIST bee so mercifull as not to breake me, I will not breake my selfe by despaire, nor yeeld my selfe over to the roaring Lyon Satan to breake me in peeces.

7th 3.

Gen. 34.

Thirdly, see the contrary disposition of Christ and Satan, and his instruments. Satan setteth upon us when we are weakest, as *Simeon & Levi* upon the *Sichemites*, when they were *fore*. But Christ will make up in us all the breaches

breaches sinne and Satan have made, hee *bindes up the broaken hearted*, and as a mother tendreth most the most diseased, and weakeſt childe; ſo doth CHRIST moſt mercifully incline to the weakeſt; and likewise putteth an inſtinct into the weakeſt things to rely upon ſomething ſtronger than themſelves for ſupport. The Vine ſtayeth it ſelfe upon the Elme: and the weakeſt creatures have oft the ſtrongest ſhelters. The conſciouſnes of the Churches weakneſſe makes her willing to leane on her beloved, and to hide her ſelfe

selfe under his wing.

Object. 1

But how shal we know whether we are such as those that may expect mercy?

Ans.

By bruising here is not meant those that are brought low onely by crosses, but such as by the are brought to see their sin, which bruiseeth most of all. When conscience is under the guilt of sinne, then every judgement brings a report of GODS anger to the soule, and all lesse troubles runne into this great trouble of conscience for sinne : As all corrupt humors runne to the diseased, and bruised
part

part of the body: And as every Creditor falls upon the Debtor, when hee is once arrested; so when conscience is once awaked all former sinnes, and present crosses joyne together to make the bruise the more painfull: Now he that is thus bruised will be content with nothing, but with mercy from him that hath bruised him, *hee hath wounded, and hee must heale.* 2. Again, a man truly bruised, judgeth sin, the greatest evill, and the favour of God the greatest good. 3. Hee had rather heare of mercy, than of a kingdome. 4. Hee hath meane

Signes of
one truly
bruised.

1.

2.

3:

5.

meane conceits of himselfe, and thinketh hee is not worth the earth hee treads on. 5. Towards others, he is not censorious, as being takē up at home, but is full of sympathy and compassion to those that are under G O D S hand,

6.

6. He thinketh those that walke in the Comforts of G O D S Spirit the happiest men of the world. 7. Hee

7.

Isay 66.

trembleth at the Word of God, and honoureth the very feet of those blessed instruments *that bring*

Rom 40.

8.

peace unto him. 8. He is more taken up with the inward exercises of a broken heart, than with formality,

mality, and yet carefull to use all sanctified meanes to convey comfort.

But how shall we come to have this temper?

First, we must conceive of bruising either as a state into which God bringeth us, or as a duty to be performed by us : both are here meant, we must ioyne with **G O D** in bruising of our selves ; when hee humbles us, let us humble our selves, and not stand out against him, for then hee will redouble his strokes; and let us justifie **C H R I S T** in all his chastisements, knowing that all his dealing towards us is

Quest.

Ans.
Meanes of
bruising.

I.

2.

3.

4.

5.

is to cause us to returne into our owne hearts; his work in bruising, tendeth to our worke in bruising our selves. Let us lament our owne untowardnesse, and say, Lord, what an heart have I, that needs all this, that none of this could bee spared? Wee must lay siege to the hardnesse of our owne hearts, and aggravate sinne as we can: wee must looke on CHRIST, who was bruised for us, looke on him whom wee have pierced with our sinnes. But all directions will not prevaile, unlesse God by his Spirit cōvinceth us deeply,

ly, setting our finnes before us, and driving us to a stand. Then we will make out for mercy. Conviction will breed contrition, and this, humiliation. Therefore desire G O D , that hee would bring a cleere and a strong light into all the corners of our soules, and accompany it with a spirit of power to lay our hearts low.

A set measure of bruising our selves, cannot be prescribed, yet it must be so farre, as 1. we may prize Christ above all, and see that a Saviour must he had : And 2. untill we reform that which is

Measure of
bruising.

• 1.

2.

Isay 58.5.

is amisse, though it be to the cutting off our right hand, or pulling out our right eye. There is a dangerous slighting of the worke of humiliation; some alledging this for a pretence for their overly dealing with their owne hearts, that CHRIST will not breake the bruised Reed; But such must know that every sudden terrour and short grieffe is not that which makes us bruised Reedes; not a *little hanging downe our heads like a bulrush*, but a working our hearts to such a grieffe, as will make sinne more odious unto us, than punish-

punishment. Vntill we offer an holy violence against it : else favouring our selves, we make work for GOD to bruise us, and for sharpe repentance afterwards. It is dangerous (I confesse) in some cases with some spirits, to press too much, and too long this bruising; because they may die under the wound and burthen, before they be raised up againe. Therefore it is good in mixt assemblies to mingle comforts, that every soule may have its due portion. But if wee lay this for a ground, that there is more mercy in CHRIST, than sinne

sinne in us, there can be no danger in through dealing. It is better to goe bruised to Heaven, than sound to Hell. Therefore let us not take off our selves too soone, nor pull off the plaister, before the cure be wrought, but keep our selves under this work till sinne bee the sowrest, and Christ the sweetest of all things. And when GODS hand is upon us in any kinde, it is good to divert our sorrow, for other things, to the root of all, which is sinne: let our grieve runne most in that channell, that as sin bred grieve, so grieve may consume

sume sinne.

But are we not bruised
unlesse wee grieve more
for sinne, that we doe for
punishment?

Quest.

Sometimes our griefe,
from outward grievances
may lye heavier upon the
soule, thā griefe for Gods
displeasure; because in
such cases the griefe
workes upon the whole
man, both outward and
inward, and hath nothing
to stay it, but a little
sparke of faith: which by
reason of the violent im-
pression of the grievance,
is suspended in the exer-
cises of it: and this is most
felt in sudden distresses
which

Answ.

Iam. 5.14.

which come upon the soule as a torrent or land flood, and especially in bodily distempers, which by reason of the sympathy betweene the soule and the body, worke upon the soule so farre, as they hinder not onely the spirituall, but often the naturall acts. Hereupon *S. James* wisheth in affliction to pray, our selves, but in case of sicknesse to *send for the Elders*; that may, as those in the Gospell, offer up the sick person to God in their prayers, being unable to present their own case. Hereupon GOD admitteth of such a plea frō the
the

the sharpnesse and bitter-
nesse of the grievance, as
in *David, Psal. 6. &c.* the
Lord knoweth whereof
we are made, he remem-
breth wee are but dust,
that our strength is not
the strength of Steele. It is
a branch of his faithfulness
unto us as his creatures,
whence he is called a *faith-
full Creator, God is faithfull,*
who will not suffer us to bee
tempted above that wee are
able. There were certaine
Commandements which
the Iewes called the hed-
ges of the Law: as to fence
men off from cruelty, hee
commanded they should
not take the dam with the
young,

Psal. 6.

Pf. 103. 14

1 Pet. 4. 19

1 Cor. 10.

13.

Exod. 24.

19.

1 Cor. 9. 9.

young, nor seeth the Kid in
 the mothers milke, nor muzzle
 the mouth of the Oxe:
 Hath GOD care of beasts,
 and not of his more noble
 creature? and therefore
 we ought to judge chari-
 tably of the complaints of
 Gods people, which are
 wrung from them in such
 cases: *Iob* had the esteeme
 with GOD of a patient
 man, notwithstanding
 those passionate com-
 plaints; faith overborne
 for the present, will get
 ground againe; and grieve
 for sin, although it come
 short of grieve for misery
 in violence, yet it goeth
 beyond it in constancy; as

a running stream fed with
a spring holdeth out,
when a sudden swelling
brooke faileth.

For the concluding of
this point, and our incou-
ragement to a thorow
worke of bruising, and pa-
tience under Gods brui-
sing of us, let al know, that
none are fitter for cōfort
than those that thinke
themselves furthest off.
Men (for the most part)
are not lost enough in
their owne feeling, for a
Saviour. A holy despaire
in our selves is the ground
of true hope. In God,
the fatherlesse finde mer-
cie: if men were more fa-

Who are
fit for
comforte

N of 14-3

E therles,

Isa. 66. 2.

Ec. 34. 16.

Ez. 40. 11.

therless, they should feele more Gods fatherly affection from heaven: For God that *dwelleth in highest heavens*, dwelleth likewise in the lowest soule. Christs sheepe are weake Sheepe, and wanting in something or other; hee therefore applyeth himselfe to the necessities of every Sheepe. *He seeks that which was lost, and brings againe that which was driven out of the way, and binds up that which was broken, and strengthens the weake*: his tendrest care is over the weakest. The Lambes he carieth in his bosome: *Peter, feed my Lambs*. He was most

most familiar and open to the troubled soules. How carefull was he that *Peter* & the rest of the Apostles should not bee too much dejected after his resurrection, *Goe tell the Disciples, and tell Peter.* Christ knew that guilt of their unkindnesse in leaving of him, had dejected their spirits. How gently did hee indure *Thomas* his unbelieve? & stooped so far unto his weaknesse, as to suffer him to thrust his hand into his side.

Mar. 16.7.

For the second branch GOD will not quench the smoaking flax, or wieke, but will blow it up till it

The second branch.

E 2 flameth.

flameth. In smoaking flax there is but a little light, and that weake, as being not able to flame, and this little mixed with smoake.

The observations hence are first, That in GODS Children, especially in their first conversiō, there is but a little measure of grace, and that little mixt with much corruption, which as smoake is offensive. Secondly, that *Christ* wil not quench this smoaking Flax.

Observ.

For the first. *Grace is little at the first.* There are severall Ages in Christians, some Babes, some yong men : Grace is as a
graine

graine of Mustard-seed.

Mat. 17. 20

Nothing so little as grace at first, and nothing more glorious afterward: things of greatest perfection are longest in comming to their growth. Man, the perfectest creature, comes to perfection by little and little; Worthlesse things, as Mushromes, and the like, like *Jonas Gourd*, soon spring up, and soone vanish. A new creature is the most excellent frame in all the world, therefore it groweth up by degrees. Wee see in Nature, that a mighty Oake riseth of an Akorne. It is with a Christian as it was with *Christ*,

E 3 who

Isa. 53. 2.

who sprang out of the dead stocke of *lesse*, out of *Dauids* family, when it was at the lowest, but hee grew up higher than the heavens. It is not with the trees of righteousness, as it was with the trees of Paradise, which were created all perfect at the first. The seeds of all the creatures in this goodly frame of the world, were hid in the Chaos, in that confused mass at the first, out of which G O D did command all creatures to arise; in the small seeds of plants lye hid both bulke and branches, bud and fruit. In a few principles
lye

lye hid all comfortable conclusions of holy truth. All those glorious fire-workes of zeale and holinesse in the Saints, had their beginning from a few sparkes.

Let us not therefore be discouraged at the small beginnings of Grace, but looke on our selves, as *elect*ed to be blamelesse, and *without spot*. Let us onely look on our imperfect beginning, to inforce further strife to perfection, and to keepe us in a low conceit. Otherwise, in case of discouragement, we must consider our selves, as CHRIST doth, who looks

Ephes. 1.

on us, as such as he intendeth to fit for himselfe.

CHRIST valueth us by what wee shal bee, and by that wee are elected unto. Wee call a little Plant a Tree, because it is growing up to be so. *Who is he that despiseth the day of little things?* Christ would not have us despise little things.

Zech. 4. 10.

The glorious Angells disdaine not attendance on little ones : little in their owne eyes, and little in the eyes of the world.

Grace, though little in quantity, yet is much in vigour and worth.

It is CHRIST that raiseth

seeth the worth of little and meane places and persons. *Bethlem the least*, and yet not the least; the least in it selfe, not the least in respect Christ was borne there. The *second Temple* came short of the outward magnificence of the former: yet more glorious than the first, because CHRIST came into it. The Lord of the Temple came into his owne Temple. The pupill of the eye is very little, yet seeth a great part of the heaven at once. A pearle, though little, yet is of much esteeme. Nothing in the world of so good use, as

E s the

the least dram of grace.

Observ.

But Grace is not onely little, but mingled with corruption; whereof it is, that a Christian is said to be smoaking flax: whence we see, that *Grace doth not waste corruption all at once, but some is left to consuet* withall. The purest actions of the purest mē need CHRIST to perfume them, and so is his office. When we pray, wee need to pray againe for Christ to pardon the defects of them. See some instances of this smoaking flax. *Moses* at the red Sea being in a great perplexity, and knowing not what to say,
or

Instances.

or which way to turne him, groaned to GOD: no doubt, this was a great conflict in him. In great distresses *we know not what to pray, but the Spirit makes request with sighes that cannot bee expressed.* Broken hearts can yeeld but broken prayers.

Rom. 8.

When David was before the King of Gath, and disfigured himselfe in an uncomely manner, in that smoake there was some fire also; you may see what an excellent Psalm he makes upon that occasion. Wherein upon experience, he saith, *The Lord is neere unto them that*

1 Sam. 17.

Psal. 34. 18

are

Psal. 31, 22
David.

are of a contrite spirit. I said
in my haste, I am cast out of
thy sight, there is smoake;
Yet thou heardest the voyce
of my prayer, there is fire.

Matth. 8.

Master, carest thou not that
we perish? (cry the Disci-
ples,) here is smoake of
infidelity, yet so much
light of faith, as stirred
them up to pray to Christ.

Matth. 9, 24

Lord I beleeve, there is
light; But help my unbeliefe,
there is smoake.

Isaiah. 2, 4.

Ion. 2 cryes, I am cast out
of thy sight, there is smoake;
yet will I looke againe to thy
holy Temple, there is light.

Rom. 7, 24.

O miserable man that I
am, (saith Saint Paul upon
sense of his corruption;)
but

but yet breakes out into
thankes to God through Iesus
Christ our Lord.

I sleepe (saith the Church
in the Canticles) *but my
heart wakes.* In the seven
Churches, which for their
light are called *seven gol-
den Candlestickes*, most of
them had much smoake
with their light.

The ground of this
mixture is, that wee carie
about us a double prin-
ciple, Grace and Na-
ture. The end of it is espe-
cially to preserve us from
those two dangerous
Rockes our Natures are
prone to dash upon, Secu-
ritie and Pride, and to
force

Cant. 5. 2.

Rev. 2. & 3

force us to pitch our rest on Iustification, not sanctification, which besides imperfection hath some soyle.

Vse.

Our spiritvall fire, is like our ordinary fire here below, that is (mixt.) But fire is most pure in its own Element, above: So shall all our graces be, when we are where we would bee, in Heaven, which is our proper element. From this mixture it is that the people of G O D have so different judgements of themselves, looking sometime at the work of grace sometimes at the remainder of corruption, and when

when they looke upon that, then they think they have no grace; though they love CHRIST in his ordinances, and children, yet dare not challenge so neere acquaintance as to be his. Even as a Candle in the socket sometimes sheweth its light, & sometimes the shew of light is lost : so sometimes well perswaded they are of themselves, sometimes at a losse.

Now for the second observation, *Christ will not quench the smoaking Flax* : First, because this sparke is from heaven, it is his owne, it is kindled by his owne

Doct.

owne Spirit. And secondly, it tendeth to the glory of his powerfull grace in his children, that he preserveth light in the midst of darknesse, a sparke in the midst of the swelling waters of corruption.

There is an especial blessing in that little spark
When Wine is found in a cluster, one saith, Destroy it not, for there is a blessing in it. We see how our Saviour CHRIST bore with Thomas in his doubting: with the two disciples that went to Emaus, who staggered, whether he came to redeeme Israel or no: he quen-

Isay. 63. 8.

Iob. 20. 17.

Luke 24.

quenched not that little light in *Peter*, which was smothered: *Peter* denyed him, but hee denyed not *Peter*. If thou wilt, thou canst said one poore man in the Gospell: Lord if thou canst, said another; both were this smoking flax, neither of both were quenched. If Christ had stood upon his owne greatnesse, he would have rejected him that came with his [if] but CHRIST answers his [if] with a gracious and absolute grant, *I will, be thou cleane*. The woman that was diseased with an issue, did but touch, & with a trembling hand, and but *the*
hem

Matth. 26.

Matth. 8.

Rev. 2. et 3.

Matth. 16.

hem of his garment, and yet went away both healed and comforted. In the seven Churches we see he acknowledgeth and cherisheth any thing that was good in them. Because the Disciples slept of infirmity, being oppressed with griefe, our Saviour CHRIST frameth a comfortable excuse for them, The spirit is willing, but the flesh is weake.

If CHRIST should not be mercifull he would misse of his owne ends; *there is mercy with thee that thou maiest be feared.* Now al are willing to come under that banner of love which

which he spreadeth over his. Therefore to thee shall all flesh come. Hee useth moderation and care, lest the spirit should faile before him, and the soules which he hath made. Christs heart yearned, the Text saith, when he saw them without meat, lest they should faint: Much more will hee have regard for the preventing of our spirituall faintings.

Here see the opposite disposition betweene the holy nature of CHRIST, and the impure nature of Man. Man for a little smoake will quench the light: CHRIST ever we see

Psal. 69.

Esa. 57.

Weake
Christians
must be
heartned.

Rom. 15. 1.

1 Cor. 9.

see cherisheth even the least beginnings. How bare hee with the many imperfections of his poor Disciples? If he did sharply checke them, it was in love, and that they might shine the brighter. Can we have a better patterne to follow than this of him by whom wee hope to be saved? *Wee that are strong ought to beare with the infirmities of them that are weake. I become all things to all men, that I may winne some.* O that this gaining and winning disposition were more in many! Many (so farre as in us lyeth) are lost for want of encouragement.

rage-ment. See how that
 faithfull fisher of men St.
 Paul, labours to catch his
 ludge, *I know thou beleevest*
the Prophets; and then wi-
 sheth all saving good, but
 not bonds; he might have
 added them too, but hee
 would not discourage one
 that made but an offer, he
 would therefore wish *A-*
grippa onely that which
 was good in Religion.
 How carefull was our
 blessed Saviour of little
 ones that they might not
 be offended? How doth
 he defend his Disciples
 from malicious imputati-
 ons of the Pharises? How
 carefull *not to put new wine*
into

Acts 26.

*Mat. 12.
and 13.*

Math. 9.

into old vessels, not to alienate new beginners with the austerities of Religion (as some indiscreetly.) O (saith he) they shall have time to fast when I am gone, and strength to fast when the Holy Ghost is come upon them.

It is not the best way to fall soule presently with yong beginners for some lesser vanities, but shew them a more excellent way, and breed them up in positive grounds, and other things will be quickly out of credit with thē. It is not amisse to conceale their wants, to excuse some failings, to commend

mend their performances,
to cherish their toward-
nesse, to remove all rubs
out of their way, to helpe
them every way to beare
the yoke of Religion with
greater ease, to bring thē
in love with GOD and his
service, lest they distaste it
before they know it. For
the most part wee see
CHRIST planteth in
young beginners a love,
which we cal *the first love*,
to cary thē through their
profession with more de-
light, and doth not expose
them to crosses, before
they have gathered
strength, as we breed up
young plants, and fence
them

them from the weather, untill they bee rooted. Mercy to others should move us to deny our selves in our lawfull liberties oftentimes, in case of offence of weake ones, it is the *little ones that are offended*. The weakest are aptest to thinke themselves despised, therefore wee should be most carefull to give them content.

It were a good strife amongst Christians, one to labour to give no offence, and the other to labour to take none. The best men are severe to themselves, tender over others.

Yet people should not
tyre

tyre and weare out the patience of others : Nor should the weaker so farre exact moderation from others , as to beare out themselves upon their indulgence, and so to rest in their owne infirmities , with danger to their own soules, and scandall to the Church.

Neirher hereupon must they set light by the gifts of God in others , which grace teacheth to honour wheresoever they are found , but know their parts and place, and not enterprise any thing above their measure, which may make both their per-

F sons

sons and their ease obnoxious to scorne. When blindnesse and boldnesse, ignorance & arrogance, weaknesse and wilfulnesse meet together in one, it renders men odious to God; It maketh men burdensome in society, dangerous in their counsels, troublers of better designs, untractable and incapable of better directiō, miserable in the issue, Where CHRIST sheweth his gracious power in weaknesse, hee doth it by letting men understand themselves so farre as to breed humility, and magnifying of G O D s love to
such

such as they are: hee doth
it as a preservative against
discouragements from
weaknesse, seeing it bring-
eth men into a lesse di-
stance from grace (as being
an advantage to poverty
of spirit): then greatnesse
of condition and parts,
which yeeld to corrupt
nature fewell for pride.
Christ refuseth none for
weaknesse of parts, that
none should be discoura-
ged, accepteth of none for
greatnes, that none should
bee lifted up with that
which is of so little recko-
ning with G O D. It is no
great matter how dull the
scholler be when CHRIST
F 2 taketh

taketh upon him to be the Teacher : who as he prescribeth what to understand, so he giveth understanding it selfe even to the simplest.

The Church suffereth much from weake ones, therefore wee may challenge liberty to deale with them, as mildly, so oftentimes directly. The scope of true love, is to make the party better, which by concealment oftentimes is hindred : with some a spirit of meeknesse prevaieth most, but with some a rod. Some must be pulled out of the fire with violence, and they will
blesse

blesse God for us in the day of
their visitation. Wee see
our Saviour multiplies
woe upon woe, when hee
was to deale with hard-
hearted Hypocrites; For
Hypocrites doe neede
stronger conviction than
grosse sinners, because
their will is naught, and
thereupon usually their
conversion is violent. An
hard knot must have an
answerable wedge, else in
a cruell pitie wee betray
their soules. A sharpe re-
prooffe sometimes is a pre-
cious pearle, and a *sweet*
balme. The wounds of
secure sinners will not be
healed with sweet words.

Matth. 23.

Ejaj 50. 4.

The Holy Ghost came as well in *fiery tongues*, as in the likenesse of a *Dove*, and the same holy Spirit will vouchsafe a spirit of prudence and discretion, (which is the salt to season al our words and actions.) And such wisdom will teach us to *speake a word in season*, both to the *weary*, and likewise to the *secure soule*. And indeed he had need have *the tongue of the learned*, that shall either raise up, or cast downe: But in this place I speake of mildnes towards those that are weake, and are sensible of it: These wee must bring on gently, and
drive

drive softly, as Iacob did his Cattell, according to the pace, and as his children were able to endure.

Gen. 33. 14.

Weake Christians are like glasses which are hurt with the least violent usage, otherwise if gently handled will continue a long time, *This honour of gentle use we are to give to the weaker vessels*, by which we shall both preserve them, and likewise make them usefull to the Church and our selves.

In uncleane bodies if all ill humours be purged out, you shall purge life and all away. Therefore though G O D saith, that

Zech. 13. 9.

he will fine them as silver is fined. Yet Esay 48. 10. he said, He hath fined them, but not as silver, that is, so exactly as that no drosse remaineth, for he hath respect to our weaknesse. Perfect refining is for another world, for the world of the soules of perfect men.

*Use for
Ministers.*

Divines had need to take heede therefore how they deale with these in divers particulars: as first, let them be carefull they straine not things too hie, making those general and necessarie evidences of grace, which agree not to the experience of many a good Christian; and lay
fal-

salvation and damnation upon those things that are not fit to beare so great a waight, whereupon men are groundlesly cast down lower by them, than they can hastily be raised up againe by themselves or others. The Ambassadors of so gentle a Saviour should not be over masterly, setting up themselves in the hearts of people, where CHRIST alone should sit as in his owne Temple. Too much respect to man was one of the in-lets of Popery; Let a man account of us as of the Ministers of CHRIST, neither more nor lesse, just

1 Cor. 4. 1.

so much. How carefull was Saint *Paul* in cases of conscience not to lay a snare upon any weake conscience!

They should take heed likewise that they hide not their meaning in dark speeches, speaking in the clouds. Truth feareth nothing so much as concealment, and desireth nothing so much as cleerely to bee layd open to the view of all: When it is most naked, it is most lovely and powerfull.

Our blessed Saviour as hee tooke our nature upon him, so he took upon him our familiar manner of speech,

speech, which was part of his voluntary abasement. Saint *Paul* was a profound man, yet became as a nurse to the weaker sort.

1 *Thes.* 3. 7.

That spirit of mercy that was in CHRIST should move his servants to bee content to abase themselves for the good of the meanest. What made the *Kingdome of heaven* suffer violence after *John the Baptists* time, but that comfortable truths were with that plainnes & evidencē layd open, that the people were so affected with thē, as they offered a holy violence to them?

CHRIST chose those
to

to preach mercy, which
had felt most mercy, as
S. Peter, and *S. Paul* : that
they might bee examples
of what they taught.
Saint Paul became all things
to all men, stooping unto
them for their good :
CHRIST came downe
from Heaven and empti-
ed himselfe of Majesty in
tender love to soules: shall
not we come downe from
our high conceits, to doe
any poore soule good ?
shall man be proud, after
GOD hath beene hum-
ble ? VVee see the Mini-
sters of Satan turne them-
selves into all shapes to
make Profelytes. A Iesuite
will

will be every man. Wee see ambitious men study accommodation of themselves to the humours of those by whom they hope to raise themselves : and shall not wee study application of our selves to CHRIST, by whom we hope to be advanced; nay, are already sitting with him in heavenly places? After wee are gained to CHRIST ourselves, we should labour to gaine others to CHRIST. Holy Ambition and Covetousnesse will move us to put upon our selves the disposition of CHRIST; but we must put off our selves first.

Wee

3. Doubt-
full dis-
putes.
Rom. 14. 1.

A caveat.

Wee should not thirdly racke their wits with curious or *doubtfull disputes*, for so wee shall distract and tire them, and give occasion to make them cast off the care of all. That age of the church which was most fertile in nice questions, was most barren in Religion. For it makes people thinke Religion to bee onely a matter of wit, in tying and untying of knots, the braines of men given that wayes are hotter usually than their hearts. Yet notwithstanding, when we are cast into times and places wherein doubts are raised about

about maine points, here
people ought to labour
to be established. G O D
suffereth questions often-
times to arise for tryall of
our love, and exercise of
our parts. Nothing is so
certaine as that which is
certaine after doubts. Sha-
king settles and roots. In
a contentious age, it is a
witty thing to be a Chri-
stian; and to know what
to pitch their soules upon:
It is an office of love here
to take away the stones,
and to smooth the way to
Heaven. Therefore wee
must take heed that un-
der pretence of avoydāce
of disputes, we do not suf-
fer

*Nil tam
certum
quam quod
ex dubio
certum.*

fer an aduerſe party to get ground upon the Truth: For thus may wee eaſily betray both the truth of G O D, and ſoules of men.

4.
Austerity:

And likewise thoſe are failing that by over much auſterity drive back troubled ſoules from having comfort by them, for by this cariage many ſmother their temptations, and burne inwardly, becauſe they have none, into whoſe boſome they may vent their griefe, and eaſe their ſoules.

We muſt neither *binde* where G O D looſeth, nor *loofe* where God bindeth, nor *open* where God ſhut-
teth,

teth, nor *shut* where G O D
openeth ; the right use
of the Keyes is alwayes
successefull. In personall
application there must be
great heed taken : for a
man may bee a false Pro-
phet, and yet speake the
truth , if it bee not a
truth to the person to
whom he speaketh : if hee
grieve those whom God hath
not grieved, by unseasona-
ble truths, or by cōforts in
an il way, the hearts of the
wicked may bee strength-
ned. One mans meate, may
bee anothers bane.

If wee looke to the ge-
nerall temper of these
times , rouzing and wa-
king

Isay 40. 1. 2

A caveat,

king Scriptures are fittest:
yet there be many broken
spirits need soft and oyle
words. Even in the worst
time the Prophets ming-
led sweet comfort for the
hidden remnant of faithfull
people. GOD hath com-
fort, Comfort ye my people,
as well as *lift up thy voice*
as a Trumpet.

And here likewise there
needs a caveat. Mercie
doth not robbe us of our
right judgement, as that
we should take smoaking
firebrands for smoaking
flax: none will claime
mercy more of others,
than those whose portion
is due severity. This ex-
ample

ample doth not countenance lukewarmnesse, nor too much indulgence to those, that need quickning. Cold diseases must have hot remedies. It made for the just commendations of the Church of Ephesus, *that it could not beare them which are evill.* We should so beare with others, as wee discover withall a dislike of evill. Our Saviour CHRIST would not forbear sharp reproofe, where hee saw dangerous infirmities, in his most beloved Disciples. It bringeth under a curse *to doe the worke of the Lord negligently :* Even where

Rev. 2. 2.

where it is a worke of just severity : As when it is sheathing the sword in the bowels of the enemy. And those whom we suffer to be betrayed by their worst enemies, their sins, will have just cause to curse us another day.

It is hard to preserve just bounds of mercy and severity, without a spirit above our owne : which we ought to desire to be led withall, in all things.

PROV. 8. 12.

That *wisdom* which dwelleth with *prudence* will guide us in these particulars, without which, vertue is not vertue, truth not truth : the rule and the case.

case must be layd together: for if there be not a narrow insight, seeming likeness in conditions will be the breeder of errors in our opinions of them. Those fiery, tempestuous, and destructive spirits in Popery, that seeke to promote their Religion by cruelty, shew that they are strangers to that wisdom which is from above, which maketh men gentle, peaceable, and ready to shew that mercy they have felt before, themselves. It is a way of prevailing, as agreeable to CHRIST, so likewise to mans nature, to prevaile
by

by some forbearance and moderation:

And yet oft wee see a false spirit in those that call for moderation, it is but to cary their owre projects with the greater strength, and if they prove of the prevailing hand, they will hardly shew that moderation to others, they now call for from others. And there is a proud kind of moderation likewise, when men will take upon the to censure both parties, as if they were wiser than both, though if the spirit be right, a looker on may see more than those that are in conflict.

So

So in the censures of the Church, it is more surable to the Spirit of CHRIST to incline to the milder part; and not to kill a flye on the forehead with a beetle; nor shut men out of Heaven for a trifle. The very snuffers of the tabernacle were made of pure gold, to shew the purity of those censures, whereby the light of the Church is kept bright. That power that is given to the Church, is given for edification, not destruction. How carefull was Saint *Paul* that the incestuous *Corinthian* repenting, should not be swallowed

2. For the Church in censures.

As
Parisien.

3. For civill
Magistrates

lowed up with too much
griefe?

As for civill Magistrates, they for civill exigences and reasons of State, must let the Law have its course: yet thus farre they should imitate this milde King, as not to mingle bitterneffe and passion with authority derived from GOD. Authority is a beame of GODS Majestie, and prevaileth most where there is least mixture of that which is mans. It requireth more than ordinary wisdom to manage it aright. This string must not bee too much strained up, nor too
much

much let loose. Iustice is an harmonicall thing. Herbs hot or cold beyond a certaine degree kill. We see even contrary Elements preserved in one body by a wise contemperation. Iustice in rigour is oft extreame injustice, where some considerable circumstances should incline to moderation, and the reckoning will be easier for bending rather to moderation, than rigor.

Intolent cariage toward miserable persons, if humbled, is unseemly in any who look for mercy themselves. Misery should bee a Loadstone of mercy, not

a footstoole for Pride to trample on.

Sometimes it falleth out that those that are under the government of others are most injurious by waywardnesse & harsh censures, herein disparaging and discouraging the endeavours of Superiours for publike good. In so great weakenesse of mans nature, and especially in this crazie age of the world, we ought to take in good part, any moderate happinesse we injoy by government ; and not be altogether as a nayle in the wound, exasperating things by misconstruction.

on. Here, Love should have a mantle to cast upon lesser errours of those above us. Oft-times the poore man is the oppressor by unjust clamours: we should labour to give the best interpretation to the actions of Governours, that the nature of the actions will possibly beare.

In the last place, there is some thing for private Christians, even for all of us in our common relations, to take notice of: we are *debtors* to the weak in many things. 1. Let us be watchfull in the use of our liberty, and labour to bee inoffensive in our carriage,

G 2

that

4. For private Christians.

Evill examples.

that our example *compell* them not. There is a commanding force in an example, as *Peter*, *Gal. 2.* Loosenesse of life is crueltie to our selves, and to the soules of others, though we cannot keepe them frō perishing, which will perish, in regard of the event; yet if we doe that which is apt of it selfe to destroy the soules of others, their ruine is imputable to us.

Slandring.

2 Let men take heede of taking up Satans office, in depraving the good actions of others, as he did *Iobs*, *Doth he serve God for nought?* or slandering

ring their persons, judging of them according to the wickednes that is in their owne hearts. The Devill getteth more by such discouragements, and these reproaches, that are cast upon religion, then by fire and faggot. These (as unseasonable frosts) nip all gracious offers in the bud, and as much as in them lyeth, with *Herod* labour to kill Christ in yong professors. A Christian is a hallowed and a sacred thing, **CHRISTS Temple**, and hee that destroyeth his Temple, him will **CHRIST** destroy.

3 Amongst the things that

Censuring
and Iudg-
ing.

For the
use of in-
different
things.

that are to be taken heed of; there is amongst private Christians a bold insurpation of censure towards others, not considering their temptations. Some will unchurch and unbrotther in a passion. But distempers doe not alter true relations, though the childe in a fit should disclaime the mother, yet the mother will not disclaime the childe.

There is therefore in these iudging times good ground of *S. Iames* his Caveat, that there should not be too many masters; that we should not smite one another, by hasty censures especial.

especially in things of an indifferent nature : some things are as the minde of him is, that doth them, or doth them not ; for both may be unto the Lord.

A holy ayme in things of a middle nature, makes the judgements of men, although seemingly contrary, yet not so much blameable. CHRIST, for the good aimes he seeth in us, over-looketh any ill in them, so farre as not to lay it to our charge.

Men must not bee too curious in prying into the weakneses of others; wee should labor rather to see what they have that is for

G 4 eternitie,

2. For
weakneses
*Nemo curi-
osus qui non
malivolus.*

eternitie, to incline our heart to love them, then into that weaknesse which the Spirit of GOD will *in time* consume, to estrange us: some thinke it strength of grace to endure nothing in the weaker, whereas the strongest are readiest to beare with the infirmities of the weak.

Where most holiness is, there is most moderation, where it may be without perjudice of piety to God and the good of others, we see in CHRIST a marvellous temper of absolute holinesse, with great moderation in this Text. What had become of our
Sal-

Salvation if hee had stood
upon termes and not stooped
thus low, unto us !
We need not affect to be
more holy than *Christ*, it is
no flatterie to doe as hee
doth, so it bee to edifica-
tion.

The Holy Ghost is con-
tent to dwell in smoakie
offensive soules, Oh that,
that spirit would breathe
into our Spirits the like
mercifull disposition? We
indure the bitterneſſe of
Wormwood, and other
diſtaſtfull plants, & herbs,
onely because wee have
ſome experience of ſome
whoſome quality in the ;
and why ſhould we reject

G 5 men

men of usefull parts, and graces, onely for some harshnesse of disposition, which as it is offensive to us, so grieveth themselves?

Grace whilest we live here is in soules, which as they are unperfectly renewed, so they dwell in bodies subject to severall humours, which will incline the soule sometimes to excesse in one passion, sometimes to excesse in another.

Bucer was a deepe, and a moderate Divine. Vpon long experience resolved to refuse none in whom hee saw (*aliquid Christi*) some-

something of Christ.

The best Christians in this state of imperfection are like Gold that is a little too light, which needs some graines of allowance to make it passe. You must grant the best their allowance. We must supply out of our love & mercy, that w^{ch} we see wanting in the.

The Church of Christ is a common Hospitall, wherein all are in some measure sicke of some spirituall disease or other; that wee should all have ground of exercising mutually the spirit of Wisedome and Meeknesse.

This that we may the
better

How to attain a right spirit to deale with infirmities.

I.

Luke 24.49.

Aug. in 6.

Gal.

Nil sic spiritusalem virum indicat quam alieni peccati tractatio.

better do, let us put upon our selves the Spirit of CHRIST : The Spirit of GOD caryeth a majestie with it. Corruption will hardly yeeld to corruption in another. Pride is intolerable to pride. The *Weapons* of this Warfare must *not* bee carnall. The great Apostles would not set upon the worke of the Ministerie, untill they were cloathed, as it were, with power from on high. The Spirit wil onely work with his own tooles. And we should thinke what affection Christ would cary to the party in this case. That great Physitian, as he had

had a quicke eye, and a healing tongue, so had he a gentle hand and a tender heart.

And secondly, put upon us the condition of him, whom wee deale withall, we are, or have beene, or may be such: make the case our owne, and withall consider in what neere relation a Christian standeth unto us, even as a brother, a fellow-member, heire of the same salvation. And therefore let us take upon our selves, a tender care of them every way: and especially in cherishing the peace of their consciences. Conscience

is

2.

*Nil magis
ad miseri-
cordiam
inclinat
quam pro-
prij periculi
cogitatio.
Aug.*

is a tender and delicate thing, and so must be used. It is like a locke, if the wards be troubled, it will be troublesome to open.

Vse 2
For tryall.

For tryall, to let us see whether wee be this smoking Flax, which CHRIST will not quench. In this Tryall remember these 1 Rules. 2 Signes.

Rules how
to examine our
selves.

1.

1 We must have two eyes, one to see imperfections in our selves and others; the other to see what is good. *I am blacke,* saith the Church, *but yet comely.* Those ever want comfort that are much in quarrelling with themselves, and through their in-

infirmities are prone to feede upon such bitter things, as will most nourish that distemper they are sicke of. These delight to be looking on the dark side of the cloud onely.

2 We must not judge of our selves alwayes according to present feeling : for in temptations wee shall see nothing but smoake of distrustfull thoughts. Fire may be raked up in the ashes, though not seene; life in the winter is hid in the root.

3 Take heed of false reasoning; as because our fire doth not blaze out, as others, therefore we have

no

2.

3.

Luk. 18.

no fire at all, and by false conclusions come to sinne against the Commandement in *bearing false witnessse* against our selves. The Prodigall would not say hee was no sonne, but that hee was not worthy to be *called a sonne*. Wee must neither trust to false evidence, nor deny true ; for so we should dishonour the worke of Gods Spirit in us, and lose the helpe of that evidence which would cherish our love to Christ, and arme us against Satans discouragements. Some are so faulty this way, as if they had beene hyred by Satan

tan the *Accuser of the Brethren*, to plead for him, in accusing themselves.

4 Know (for a ground of this) that in the Covenant of Grace, G O D requires the truth of Grace, not any certaine measure, and a sparke of fire is fire as well as the whole Element. Therefore wee must look to Grace in the spark as well as in the flame. All have not the like *strong*, yet the like *precious Faith*, wherby they lay hold, and put on the perfect righteousness of Christ. A weake hand may receive a rich Jewell; a few grapes will shew that the Plant is a Vine,

4.

Vine, and not a Thorne. It is one thing to be wanting in Grace, and another thing to want Grace altogether. G O D knoweth wee have nothing of our selves, therefore in the Covenant of Grace he requireth no more then hee giveth, and giveth what he requireth, and accepteth what he giveth; *Hee that hath not a Lambe, may bring a paire of Turtle Doves.* What is the Gospell it selfe but a mercifull moderation, in which Christs obedience is esteemed ours, and our sinnes layd upon him; and wherein G O D of a Iudge becometh

meth a Father pardoning our sinnes, and accepting our obedience though feeble and blemished. We are now brought to heaven under the Covenant of Grace, by a way of love and mercy.

It will prove a speciall helpe, to know distinctly the difference betweene the *Covenant of workes*, and the *Covenant of Grace*; betweene *Moses* and *Christ*:

Moses without all mercy *breaketh all bruised Reedes*, and *quencheth all smoaking Flax.* For the Law re-

quireth, 1, personall, 2, perpetuall, 3, perfect obedience, 4, and from a perfect

Gospel &
Law, how
they differ.

fect heart; and that under a most terrible curse, and giveth no strength, a severe Task-master, like *Pharaohs*, requireth the whole tale, and yet giveth no straw. CHRIST commeth with blessing after blessing, even vpon those whom *Moses* had cursed, and with healing Balme for those wounds which *Moses* had made.

The same duties are required in both Covenants; as *to love the Lord with all our hearts, with all our soules, &c.* In this Covenant of works, this must be taken in the rigour: but under the Covenant of Grace,

Grace, as it is a sincere endeavour proportionable to grace received : and so it must be understood of *Iosias*, and others, when it is said, they loved God with all their hearts, &c. It must have an Euangelicall mitigation.

The Law is sweetned by the Gospell and becometh delightfull to the inner man. Vnder this gracious Covenant sinceritie is pefection. This is the *Death in the pot* in the Romane Religion, that they confound two Covenants: and it deads the cōfort of drooping ones, that they cannot distinguish

Rom. 7.

guish them. And thus they suffer themselves to be *held under bondage*, when CHRIST hath set them free; and stay themselves *in the prison*, when Christ hath set open the doores before them.

5.

5 Grace sometimes is so little, as is undiscernable to us : the Spirit sometimes hath secret operations in us, which we know not for the present ; but Christ knoweth. Sometimes in bitterness of temptation, when the Spirit struggles with sense of Gods anger, wee are apt to thinke GOD an enemy; and a troubled soule is
like

like troubled waters, wee can see nothing in it ; and so farre as it is not cleansed, it wil cast up mire and dirt. It is full of objections against it selfe, yet for the most part we may discern something of this hidden life, and of these smothered sparkes.

In a gloomy day there is so much light whereby wee may know it to bee day, and not night : so there is something in a Christian under a cloud, whereby he may bee discerned to be a true Believer, and not an hypocrite. There is no meere darkness in the state of grace,
but

but some beame of light,
whereby the *Kingdome of*
darknes wholly prevaileth
not.

2.

Particular
Signes to
know if we
be smoo-
king Flax.

I.

These things premised
let us know for a tryall.

First, if there bee any
holy fire in us, it is kin-
dled from heaven by the
Father of lights, who com-
manded light to shine out of
darknesse. As it is kindled
in the use of meanes, so it
is fed. The light in us, and
the light in the Word
spring one frō the other,
and both from one Holy
Spirit: and therefore those
that regard not the word,
it is because there is *no*
light in them. Heavenly
Truths

Truth must have a Heavenly Light to discern them. Naturall men see Heavenly things, but not in their own proper light, but by an inferiour light. G O D in every converted man putteth a light into the eye of his soule, proportionable to the light of truths revealed unto them. A carnall eye will never see spirituall things.

Secondly, the least divine light hath heat with it in some measure: Light in the understanding breedeth heate of love in the affections. In what measure the sanctified understanding seeth a thing to

H be

*Claritas in
intellectu
parit ardorem
in affectu.*

be true, or good, in that measure the will imbraces it. Weake light breeds weake inclinations: a strong light, strong inclinations. A little spirituall light is of strength enough to answer strong objections of flesh and blood; and to looke thorow all earthly allurements, and all opposing hinderances, presenting them as far inferiour to those heavenly objects it eyeth.

Al light that is not spirituall, because it wanteth the strength of sanctifying grace, it yeeldeth to every little temptation, especially when it is fitted and
suted

fured to personall inclinations. This is the reason why Christians that have light little for quantitie, but yet heavenly for quality, hold out, when men of larger apprehensions sinke.

This prevailing of light in the soule, is, because together with the spirit of Illumination, there goeth (in the godly) a *spirit of power*, to subdue the heart to truth revealed, and to put a taste and relish into the will, futable to the sweetnes of the truths, else a meere naturall Will, will rise against supernaturall truths, as having an

antipathy and enmity against them. In the Godly, holy truths are conveyed by way of a taste, gracious men have a spirituall palat as well as a spirituall eye. Grace altereth the relish.

3. Thirdly, where this heavenly light is kindled, it directeth in the right way. For it is given for that use, to shew us the best way, and to guide in the particular passages of life: if otherwise, it is but common light, given only for the good of others. Some have light of knowledge, yet follow not that light, but are guided by car-

carnall reason and policy :
such as the *Prophet* speaks
of, *All you that kindle a*
fire, walke in the light of
your owne fire, and in the
sparkes that you have kin-
dled, but this you shall have
of mine hand, yee shall lye
downe in sorrow. G O D de-
lights to confound carnall
wisedome, as erimity to
him, and robbing him of
his prerogative, who is
God onely wise. We must
therefore walke by his
light and not the blaze of
our owne fire. *God must*
light our candle, Psal. 18. 28
or else we are like to abide
in darknesse. Those sparkes
that are not kindled from

Isay. 50. 11.

H 3 heaven

heaven, are not strong enough to keepe us from lying downe in sorrow, though they make a greater blaze and shew then the light from above, as mad men doe greater things then sober, but by a false strength: so the excessse of these mens joy ariseth from a false light, *The candle of the wicked shall be put out.*

The light that some men have, it is like lightning, which after a sudden flash leaveth the more in darknesse. They can love the light as it shines, but hate it as it discovers, and directs. A little holy light will

will inable to keepe the word, and not to betray Religion, & deny Christs name, as CHRIST speaketh of the Church of *Philadelphia. Rev. 3. 8.*

Fourthly, where this fire is, it will sever things of divers natures, & shew a difference betweene things, as gold and drosse. It will sever betweene flesh and spirit, and shew that this is of Nature, this of Grace. All is not ill in a bad action, or good in a good action. There is gold in oare, which God and his Spirit in us can distinguish. A carnall mans hart is like a dungeon, wherein

4.

is nothing to be seene but
horroure and confusion:
this light maketh us judi-
cious, and humble, upon
clearer sight of Gods pu-
ritie, and our owne un-
cleannesse: and maketh us
able to discerne of the
worke of the Spirit in an-
other.

5. Fiftly, so farre as a man
is spirituall, so far is light
delightfull unto him, as
willing to see any thing a-
misse, that he may reform,
and any further service
discovered that hee may
performe: because he tru-
ly hateth ill and loveth
good: if he goeth against
light discovered, he will
soone

soone bee reclaimed, because light hath a friendly party within him. Whereupon, at a little sight of his errour, hee is soone counsellable, as *David* in his intendment to kill *Nabal*, and *blesseth God* afterwards when hee is stopped in an ill way.

In a carnal man the light breakes in upon him, but he labours to shut the passages, he hath no delight to come to the light. It is impossible before the spirit of grace hath subdued the heart, but that it shold sin against the light, either by resisting of it, or keeping it prisoner under base

H 5 lusts,

lusts, and burying it as it were in the earth; or perverting of it, and so making it an agent and factor for the flesh, in searching out arguments to plead for it, or abusing that little measure of light they have, to keepe out a greater, higher, and more heavenly light, & so at length make that light they have, a misleading guide to utter darknesse. And the reason is that it hath no friend within, the soule is in a contrary frame, and light alwayes hindreth that sinfull peace that men are willing to speake to themselves, whence wee see

see it oft in rage men the
more: as the Sunne in the
Spring breedeth aguish
distempers, because it stir-
reth humours, and doth
not wast them. There is
nothing in the world more
unquiet, than the heart of
a wicked man, that sitteth
under meanes of know-
ledge, untill like a thiese
he hath put out the can-
dle that he may sinne with
the lesse check. Spirituall
light is distinct, it seeth
spirituall good, with ap-
plicatiō to our selves; but
common light is confused,
and lets sinne lye quiet.
Where fire is in any de-
gree, it will fight against
the

the contrarie matter :
G O D hath put irreconciliable hatred betweene *light and darknesse* at first, so betweene good and ill, *flesh and spirit*. Grace will never joyne with sin, no more than fire with water. Fire will mingle with no contrary, but preserveth its owne purity, and is never corrupted as other Elements are. Therefore those that plead and plot for liberties of the flesh, shew themselves strangers from the life of God. Vpon this strife gracious men oft complaine that they have no grace, but they contradict themselves

selves in their complaints :
as if a man that seeth,
should complaine he can-
not see, or complaine that
he is asleepe, when the ve-
ry complaint springing
from a displeasure against
sin, sheweth that there
is something in him oppo-
site to sinne. Can a dead
man complaine? Some
things, though bad in the-
selves, yet discover good;
as smoake discovers some
fire. Breaking out in the
body shewes strength of
Nature. Some infirmi-
ties discover more good
than some seeming beau-
tifull actions; excessse of
passion in opposing evill,
(though

(though not to be justified) yet sheweth a better spirit than a calme temper, when there is just cause of being moved. Better it is, that the water should run something muddily, than not at all. *Iob* had more grace in his distempers, than his friends in their seeming wise carriage. Actions soyled with some weakneses, are more accepted than complementall performances.

7.

Fire, where it is in the least measure, is in some degree active; so the least measure of grace is working, as springing from the Spirit of God; which

which from the working nature of it, is compared to fire. Nay, in finnes, when there seemeth nothing active, but corruption, yet there is a contrary principle, which breaks the force of Sinne, so that it is not *out of measure sinfull*, as in those that are carnall.

Fire maketh mettalls plyable and malliable, so doth Grace, where it is begunne, it worketh the heart to be plyable and ready for all good impressions. Vntractable spirits shew that they are not so much as smoaking flax.

8.

Fire

9.

Fire turneth all , as much as it can, to fire ; so grace laboureth to breed the like impression in others, and make as many good as it can: grace likewise maketh a gracious use even of naturall and civill things, and doth spiritualize them: what another mā doth only civilly, a gracious man will doe holily. Whether he eateth or drinketh , or whatsoever he doth, he doth all to the glory of GOD, making every thing serviceable to the last end.

10

Sparkes by nature flye upwards : so the spirit of Grace carrieth the soule Heaven.

Heaven-ward, and setteth
before us holy and hea-
venly aimes: as it was kin-
dled from heaven, so it ca-
ries us backe to heaven.
The part followeth the
whole: Fire mounteth up-
ward, so every sparke to
its owne element. Where
the aime and bent of the
soule is God-wards, there
is grace, though opposed.
The least measure of it is
holy Desires springing
from Faith and Love, for
we cānot desire any thing
which we doe not beleeve
first to be, and the desire
of it issues from love.
Hence desires are coun-
ted a part of the thing de-
sired

Desires
how orde-
red.

fired in some measure, but then they must be, First, constant, for constancy shewes that they are supernaturally naturall, and not inforced : Secondly, they must be caried to spirituall things, as to beleeve, to love G O D, &c. not out of a speciall exigent, because if now they had grace, they think they might escape some danger, but as a loving heart is caried to the thing loved for some excellencie in it selfe : And thirdly, with desire there is griefe when it is hindred, which stirres up to prayer : *Oh that my wayes were so directed,*

Psal 119.5

ted, that I might keepethy
Statutes. O miserable man
that I am, who shall deliver?
&c. Fourthly, desires put
us onward still, O that I
might serve G O D with
more liberty; O that I
were more free from
these offensive, unfavoury
noysome lusts.

Rom. 7. 24.

Fire worketh it selfe (if
it hath any matter to feed
on) into a larger compass,
and mounteth higher and
higher, and the higher it
riseth, the purer is the
flame: So where true
grace is, it groweth in
measure and purity. Smo-
king Flax will grow to a
flame, and as it encrea-
seth,

II.

*Ignis quo
magis lucet,
eo minus
fumar.*

seth, so it worketh out the contrary, and refineth it selfe more & more. Therefore it argueth a false hart to set our selves a measure in grace, and to rest in beginnings; alledging, that CHRIST will not quench the smoaking Flax. But this mercifull disposition in CHRIST is ioyned with perfect holinesse, shewed in perfect hatred to sinne: for rather than sin should not have its deserved punishment, himselfe became a sacrifice for sinne, wherein his Fathers holinesse and his owne most of all shined. And besides this, in the worke of sanctifica-

ctification, though he fa-
vours his worke in us, yet
favors he not sin in us; for
he wil never take his hand
from his worke, untill hee
hath taken away sin even
in its very being from our
natures : the same Spirit
that purified that blessed
masse whereof hee was
made, clenseth us by de-
grees to be futable to so
holy a Head, and frameth
the judgement and affecti-
on of all to whom hee
sheweth mercy, to concur
with his owne, in labou-
ring to further his ends, in
abolishing of sinne out of
our nature.

From the meditations
of *vse.*

of these rules and signes, much comfort may bee brought into the soules of the weakest; which that it may bee in the more abundance, let mee adde something for the helping them over some few ordinary objections, and secret thoughts against themselves, which getting within the heart, oftentimes keepe them under.

1.

Some thinke they have no faith at all, because they have no full assurance, when as the fairest fire that can bee will have some smoake. The best actions will smell of the smok. The mortar wher-
in

in Garlicke hath beene stamped will alwayes smell of it : So all our actions will savour something of the old man.

In weaknesse of body some thinke grace dyeth, because their performances are feeble, their spirits being the instruments of the soules actions, being wasted, not considering that G O D regards those hidden sighes of those that want abilitie to expresse them outwardly; he that pronounceth them blessed that consider the poore, will have a mercifull consideration of such himselfe.

Some

2.

*Vilem ser-
uari Domi-
ne. sed co-
gitationes
non patian-
tur.*

Some againe are haun-
ted with hideous repre-
sentations to their fanta-
sies, and with vile and un-
worthy thoughts of God,
of CHRIST, of the word,
&c. which as busie flies
disquiet and molest their
peace; these are cast in like
wilde-fire by Satan, as
may be discerned by the
1 strangenesse, 2 strength
and violence, 3 horrible-
nesse of them even unto
nature corrupt. A pious
soule is no more guilty
of them, than *Benjamin* of
Iosephs cup put into his
sacke.

& Amōgst other helps pre-
scribed by godly Writers

as

(as abomination of them, and diversion from them to other things, &c.) let this be one, to complaine unto CHRIST against them, and to flye under the wings of his protection, and to desire him to take our part against his and our enemy. Shall every sinne and blasphemy of man be forgiven, and not these blasphemous thoughts, which have the Devill for their father? When, CHRIST himselfe was therefore molested in this kinde, that he might succour all poore soules in the like case.

But there is a difference

I be.

Why Satan doth
sooner pre-
vayle over
us then he
could over
Christ.

betwixt Christ and us in
this case, by reason that
Satan had nothing of his
owne in Christ, his sug-
gestions left no impressi-
on at al in his holy nature,
but (as sparkes falling into
the sea) were presently
quenched. Satans temp-
tations of Christ were on-
ly suggestions on Satans
part, and apprehensions of
the vilenesse of them on
CHRISTS part; to appre-
hend ill suggested by a-
nother, is no ill, it was
Christs grievance, but Sa-
tans sin; but thus he yeel-
ded himselfe to bee temp-
ted, that hee might both
pity us in our conflicts,
and

and traine us up to manage our spirituall weapons as he did. CHRIST could have overcome him by power, but hee did it by argument; But when Sathan cometh to us, hee findeth something of his owne in us which holdeth correspondence and hath intelligence with him, there is that enmity in our nature to God and goodnesse in some degree, that is in Satan himselfe; wherupon his temptations fasten for the most part some raint upon us. And if there wanted a Devill to suggest, yet sinfull thoughts

I 2 would

*Mosa
cognatio.*

would arise from within us, though none were cast in from without, we have a mint of them within. These though's if the soule dwell on them so long as to sucke and draw from, and by them any sinfull delight, then they leave a more heavy guilt upon the soule, and hinder our sweet communion with God, and interrupt our peace, and put a contrary relish into the soule, disposing of it to greater sins. All scandalous breakings out are but thoghts at the first. Ill thoughts are as little theeves, which
cree-

creeping in at the window open the doore to greater; thoughts are seeds of actions. These, especially when they are helped forward by Sathan, make the life of many good Christians almost a Martyrdom. In this case it is an unsound comfort that some minister, that ill thoughts arise from nature, and what is naturall is excusable; but we must know; that nature as it came out of Gods hands at the first, had no such risings out of it: the soule as inspired of God, had no such unsavory breathings; but since that by sinne it

Evill
thoughts
their ori-
ginall, and
how expel-
led.

betrayed it selfe, it is in
some sort naturall to it to
forge sinful imaginations:
and to be a furnace of such
sparkes; and this is an ag-
gravation of the sinfulness
of natural corruption, that
it is so deeply rooted, and
so generally spread in our
nature.

It furthereth humilia-
tion, to know the whole
breadth and depth of sin;
onely this, that our nature
now so farre as it is unre-
newed, is so unhappily fruit-
full in ill thoughts, mini-
sters this comfort, that it
is not our case alone, as if
our condition herein were
severed from others (as
some

some have beene tempted
to thinke, even almost to
despaire; None, say they,
have such a loathsome na-
ture as I have) this springs
from the ignorance of the
spreading of originall sin,
for what can come from
an uncleane thing, but that
which is uncleane, *as in the*
water face answers face, so
the polluted heart of one man
answereth to the heart of a-
nother, where grace hath
not made some difference.

As in annoyances from sa-
than, so here, the best way
is to lay open our com-
plaints to Christ, and cry
with Saint Paul, *O misera-*
ble man that I am, who shall

I 4 de.

Prov. 27. 19

Domine
vim patior.
Rom. 7. 24,
25.

deliver me from this body of death! upon this venting of his distressed soule, he presently found comfort, for he breaketh into thanksgiving, *thanks be to God, &c.* And it is good to take advantage frō hence to hate this noysome body of death the more, and to draw neerer unto G O D, as that holy man after his *foolish and beastly thoughts* did, and to keepe our hearts closer to G O D, seasoning them with heavenly meditations in the morning, storing up good matter that our heart may bee a good treasury, and begging of C H R I S T his holy

*Psa. 73. 22.
C 28.*

holy Spirit to stoppe that
cursed issue, and to bee a
living spring of better
thoughts in us. Nothing
more abaseth the Spirits
of holy men that desire to
delight in G O D after
they have escaped the
common defilements of
the world, then these un-
cleane issues of spirit, as
being most contrary to
G O D, who is a *pure Spi-
rit* : but the very irksom-
nesse of them yeelds mat-
ter of comfort against
them; they force the
soule to all spirituall ex-
ercises, to watchfulnesse,
and a more neere walking
with G O D, and to rayse

it selfe to thoughts of a higher nature, which the truth of God, workes of GOD, Communion of Saints, the mystery of godlines, the consideration of the terrour of the Lord, of the excellency of the state of a Christian, and conversation sutable, doe abundantly minister. They discover to us a necessity of daily purging and pardoning grace, and of seeking to bee found in CHRIST, and so bring the best of ten upon their knees.

Matth. 4.

But our chiefe comfort is, that our blessed *Saviour* as hee bad Sathan *avauit* from himselfe after hee had

had given way a while to his impudency; so he will command him to be gone from us, when it shall bee good for us; he must *bee gone* at a word. And hee can and will likewise in his due time rebuke the rebellious and extravagant stirrings of our hearts, and bring all the thoughts of the inner man in subjection to himselfe.

Some think when they begin once to be troubled with the smoake of corruption more than they were before, therefore they are worse than they were. It is true, that cor-

rup-

1.

ruptions appeare now more than before,* but they are lesse. For first, sinne the more it is seene, the more it is hated, and thereupon is the lesse. Moats are in a roome before the Sunne shines, but they then onely appeare.

2.

Secondly, Contraries, the nearer they are one to another, the sharper is the conflict betwixt them : now of all enemies the spirit and the flesh are nearest one to another, being both in the soule of a regenerate man, and in all faculties of the soule, and in every action that springeth from those faculties.

culties, and therefore it is no marvell the soule (the seat of this battell) thus divided in it selfe, bee as smoaking Flax.

Thirdly, the more grace, the more spirituall life, and the more spirituall life, the more antipathy to the contrary, whence none are so sensible of corruption, as those that have the most living soules.

And fourthly, when men give themselves to carnall liberties, their corruptions trouble them not, as not being bounded and tyed up. But when once grace suppresseth their extravagant and licentious excesses,

3.

4.

excesses, then the flesh boyleth, (as disdainig to be confined) yet they are better now thā they were before. That matter which yeelds smoake, was in the Torch before it was lighted, but it is not offensive till the Torch begins to burne. Let such know, that if the smoake bee once offensive to them, it is a signe that there is light. It is better to injoy the benefit of light, though with smoake, than to be altogether in the darke.

Neither is smoake so offensive, as light is comfortable to us, it yeelding an evidence of truth of
grace

grace in the heart, therefore though it be combersome in the conflict, yet it is comfortable in the evidence. It is better, corruption should offend us now, than by giving way to it to redeeme a little peace with losse of comfort afterwards. Let such therefore as are at variance and oddes with their corruptions, looke upon this Text, as their portion of comfort.

Here is an use of encouragement to duty, That CHRIST will not quench the smoaking flax, but blow it up. Some are loath to performe good duties,

Encouragements.

duties, because they feele their hearts rebelling, and duties come off untowardly. We should not avoid good actions for the infirmities cleaving unto them : CHRIST looketh more at the good in them that hee meaneth to cherish, than the ill in them that hee meaneth to abolish. A sicke man though in eating he something increaseth the disease, yet he will eate, that nature may get strength against the disease : So though sinne cleaveth to what we doe, yet let us do it, since wee have to deale with so good a Lord, and
the

the more strife wee meet
withall, the more accep-
tance: CHRIST loveth
to taste of the good fruits
that come from us, al-
though they will alwayes
relish of the old stock.

A Christian complain-
eth he cannot pray; O I
am troubled with so ma-
ny distracting thoughts,
and never more thā now.
But hath he put into thine
heart a desire to pray? he
will heare the desires of
his owne Spirit in thee.

*Wee know not what to pray
as wee ought, (nor doe any
thing else as wee ought)
but the Spirit helpeth our in-
firmities, with unexpressible
sighes*

Rom. 8. 6.

Psal 38 9.

sighes & groanes which are not hid frō God. *My groanings are not hid from thee;* God can picke sense out of a cōfused prayer. These desires cry louder in his cares, then thy sinnes. Sometimes a Christian hath such confused thoughts, hee can say nothing, but as a childe cryeth, O Father, not able to shew what it needes, as *Moses* at the Red sea.

These stirrings of spirit touch the bowels of God, and melt him into compassion towards us, when they come from the spirit of adoption, & from a striving to be better.

Oh

Oh, but is it possible,
(thinketh the mitgiving
heart) that so holy a God
shold accept such a praier?

Object.

Yes, he will accept that
which is his owne, and
pardon that which is ours.

Ans.

*Jonas prayed in the Whales
belly*, being burdened with
the gnilt of sinne, yet God
heareth him : Let not
therefore infirmities dis-
courage us. *S. Iames* takes
away this objection.

Some might object, If
I were as holy as *Elias*,
then my prayers might be
regarded : But (saith hee)

*Elias was a man of like pas-
sions to us*, he had his passi-
ons as well as we; For doe
we

1.2m. 5. 17.

we thinke that God heard him because he was without fault? No surely. But looke we to the promises.

Psa. 30 15

Call upon me in the day of trouble and I will heare thee.

Matth. 7.7

Aske and yee shall receive,

Why God
accepteth
of weake
prayers.

and such like: GOD accepteth our prayers though weake, 1. because wee are his owne children, they come from his own Spirit.

Reuel. 8.

2. because they are according to his owne will, 3. because they are offred in Christs mediation, and he takes the, & *minglesh them with his own odours.* There is never a hoie sigh, never a teare we shed, lost. And as every Grace increaseth

by

by exercise of it selfe, so
doth the grace of prayer;
by prayer wee learne to
pray. So likewise wee
should take heed of a spi-
rit of discouragement in
all other holy duties, since
we have so gracious a Sa-
viour. Pray as wee are
able, heare as we are able,
strive as we are able, doe
as we are able, according
to the measure of Grace
received; G O D in
CHRIST will cast a gra-
cious eye upon that which
is his owne. Would Saint
Paul doe nothing, because
he could not doe the good he
would? Yes, *hee pressed to*
the marke. Let us not bee
cruell

Phil. 3. 14.

The effect
of Christi-
an meek-
nesse, con-
tentation.

cruell to our selves, when
Christ is thus gracious.

There is a certain meek-
nesse of spirit, wherby we
yeeld thanks to GOD
for any abilitie at all, and
rest quiet with the mea-
sure of Grace received,
seeing it is Gods good
pleasure it should bee so,
who giveth the *will and the
deed*; yet so, as we rest not
from further endeavours.
But, when upon faithfull
endeavour wee come short
of that we would be, and
short of that others are,
then know for our com-
fort, CHRIST will not
quench the smoaking flax,
and that sincerity & truth

(as

(as before was said) with
endeavour of growth, is
our perfection. It is com-
fortable what GOD saith,
1 Kings 14. 13. *He only shall
goe to his grave in peace, be-
cause there is some goodnesse;*
though but some good-
nesse: *Lord I beleeve,* with
a weake faith, yet with
faith; love thee with a
faint love, yet with love;
endeavour in a feeble man-
ner, yet endeavour; a little
fire is fire, though it smoa-
keth. Since thou hast ta-
ken mee into thy Cove-
nant to be thine of an ene-
mie, wilt thou cast mee
off for these infirmities,
which as they displease
thee,

thee, so are they the griefe
of my owne heart?

A case a-
bout indis-
position to
duty.

I.

From what hath beene
spoken, (with some little
addition) it will not bee
difficult to resolve that
case which some require
helpe in, namely, whether
we ought to performe du-
ties, our hearts being alto-
gether indispos'd. For
satisfaction, wee must
know, 1. our hearts of
themselves doe linger af-
ter liberty, and are hardly
brought under the yoke
of duty: and the more spi-
rituall the duty is, the
more is their untoward-
nesse. Corruption get-
teth ground for the most
part,

part, in every neglect, it is as in rowing against the tyde, one stroke neglected wil not be gained in three, and therefore it is good to keepe our hearts close to duty, and not to hearken unto the excuses they are ready to frame.

In the setting upon dutie, GOD strengthneth his owne party that he hath in us: wee finde a warmnesse of heart, and increase of strength, the Spirit going along with us, and raising us up by degrees, untill it leaveth us as it were in heaven. GOD often delighteth to take the advantage of our indisposi-

K

on,

on, that hee may manifest his worke the more clearly: and all the glory of the worke may be his, whose all the strength is.

3.

Obedience is most direct, when there is nothing else to sweeten the action, although the *sacrifice* bee imperfect, yet the *obedience*, with which it is offered, hath acceptance.

4.

That which is wonne as a spoile from our corruptions, will have such a degree of comfort afterwards, as for the present it hath of comber. Feeling and freenesse of spirit is oft reserved untill duty be discharged : reward followeth

loweth worke. In and after dutie, we find that experience of GODS presence, which without obedience we may long wait for, and yet goe without. This hindreth not the Spirits freedome in *blowing* upon our soules *when it listeth*. For we speake on-ly of such a state of soule, as is becalmed, and must row (as it were) against the streame. As in sailing, the hand must bee to the sterne, and the eye to the starre: so here, put forth that little strength wee have to duty, and looke up for assistance.

Ioh. 3. 8.

Yet in these duties that

Caution.

K 2

re-

require as well the body as the soule, there may be a cessation till strength be repaired: whetting doth not lett but fit. 2. In sudden passions there should be a time to compose and calme the soule, and to put the strings in tune. The Prophet would have a Minstrill to bring his soule into frame.

Discouragement
from impa-
tience in
suffering.

So likewise we are subject to discouragements in suffering, by reason of impatiency in us: Alas, I shall never get through such a crosse. But if G o d bring us into the crosse he will bee with us in the crosse, and at length bring
us

Zach 13. 9.

us out more refined. We shall lose nothing, but drosse, Of our owne strength we cannot beare the least trouble, and by the Spirits assistance we can beare the greatest, the Spirit wil ioyn his shoul- ders to helpe us to beare our infirmities. *The Lord will put his hand to beave us up. You have heard of the patience of Iob, (saith Iames)* wee have heard likewise of his impatiency too. But it pleased God mercifully to over-look that. It yeelds us comfort also in desolate conditions, as cō- tagious sicknesses, and the like, wherein we are more
im-

Psal 37. 24

This was
preached
at the Sa-
crament.

immediately under Gods hand. Then CHRIST hath a throne of Mercy at our beds side, and numbers our teares, and our groanes. And to come to the matter we are now about. The *Sacrament* it was ordained not for Angels, but for Men, and not for perfect men, but for weake men, and not for CHRIST, who is truth it selfe, to binde him, but because we are ready by reason of our guilty and unbeleeving hearts to call truth it selfe into question. Therefore it was not enough for his goodnesse to leave us *many precious*

pro-

promises, but he giveth us
 scales to strenghten us: and
 what thogh we are not so
 prepared as we should, yet
 let us pray as *Hezekias* did,
The Lord pardon every one
that prepareth his heart to
seeke the Lord God of his fa-
thers, though he be not clean-
sed according to the purifica-
tion of the Sanctuary. Then
 wee come comfortably to
 this holy Sacrament, and
 with much fruit. This
 should cary us through all
 duties, with much chear-
 fulnesse, That if wee hate
 our corruptions and strive
 against them, they shall
 not be counted ours. *It is*
not I (saith Saint Paul) but

K 4

sinne

2 Chron. 30
 19.

Rom. 7. 17

*Quod non
placet, non
noceat.*

When sin
is our sor-
row, it shal
not be our
ruine.

Pf. 145. 19.

Discou-
ragements
whence?

sinne that dwelleth in me, for what displeaseth us, shall never hurt us, and we shall be esteemed of GOD to be that wee love, and desire, and labour to bee. What we desire to be, we shal be, & what we desire truly to conquer, we shall conquer; for God will fulfill the desire of them that feare him; the desire is an earnest of the thing desired. How little encouragement will cary us to the affaires of this life? and yet all the helps GOD offers will hardly prevaile with our backward natures. Whence are then discouragemēt? not from the Father, for he hath

hath bound himselfe in
Covenant to pity us as a fa-
ther pitieth his children, and
to accept as a father our
weake indeavours, and
what is wanting in the
strength of duty, hee gi-
veth us leave to take up
in his gracious indulgence,
whereby we shall honour
that grace wherein he de-
lights as much as in more
perfect performances.

2. Not from CHRIST,
for he by office will not
quench the smoaking flax.
Wee see how CHRIST
bestoweth the best fruits
of his love upon persons,
for condition meane, for
parts weake, for infirmi-

K 5 ties,

Psal. 103.

*Possibilitas
tua mensura
tua.*

ties, nay for grosser falls,
offensive, first, thus it
pleaseth him to confound
the pride of flesh, which
usually taketh measure of
G O D S love by some
outward excellency. Se-
condly, thus he is deligh-
ted to shew the free-
dome of his grace and his
prerogative Royall, that
*whosoever glorieth, may
glory in the Lord.*

In the eleventh to the
Hebrews, among that
cloud of witnesses we see
*Rahab, Gedeon, and Samp-
son,* ranked with *Abraham*
the father of the faithfull.
Our blessed Saviour as he
was the image of his Fa-
ther,

Hebr. 11. 31
31.

ther, so in this hee was of the same minde, glorifying his Father for revealing the myſtery of the Goſpell to ſimple men, neglecting thoſe that carryed the chiefe reputation of wiſedome in the world.

It is not unworthy of the remembring that which Saint *Auguſtine* ſpeaketh of a ſilly man in his time deſtitute almoſt altogether of the uſe of reaſon, who when he was moſt patient of all injuries done to himſelfe; yet from a reverence of religion he would not indure any injurie done to the name of

CHRIST;

*Auguſt. de
peccatorum
meritis et
remiſſis.
lib. 1. ca. 14.*

CHRIST; in so much that he would cast stones at those that blasphemed, and would not in that case spare his owne governors, which sheweth that the parts of none are so low, that they should be beneath the gracious regard of CHRIST; where it pleaseth him to make his choice, & to exalt his mercy, hee passeth by no degree of wit, though never so plaine.

3 Neither doe discouragements come from the Spirit, *he helps our infirmities*, and by office is a Comforter. If he convinceth of sinne, and so humbleth us,
it

it is that hee may make way to shew his office of *comforting us*. Discouragements then must come from our selves and Sathan, who laboureth to fasten on us a loathing of duty.

And among other causes of discouragement, some are much vexed with scruples, (even against the best duties) partly by distemper of body, helped by Sathans malice, casting dust in their eyes, in their way to heaven: and partly from some remainder of ignorance, which like darknes breedeth feares: and as
igno-

Discouragement
from
scruples.

ignorance of other things, so especially of this mercifull disposition in Christ. The perswasion of which would easily banish false feares; they conceive of him as one sitting at a catch for all advantages against them, wherein they may see how they wrong not onely themselves but his goodnesse. This scrupulosity for the most part, is a signe of a godly soule; as some weeds are of a good soile: therefore are they the more to be pitied, for it is a heavy affliction, and the ground of it in most, is not so much from trouble.

ble of conscience, as from sicknesse of phantasie: the end of CHRISTs comming was to free us from all such groundlesse feares. 2. There is still in some such ignorance of that comfortable condition wee are in under the Covenant of Grace, as by it they are much discouraged. Therefore we must know, that weaknesse do not breake covenant with GOD: they doe not betweene husband and wife; and shall wee make our selves more pitifull then CHRIST? who maketh himselfe a pattern, of love to all other husbands.

2. Weak-

Discouragement
from ignorance
of our
condition
in Christ.

2.

*Psal. 78. 39**Hos. 2. 19.*

2. Weaknesſes do not debarre us from mercie, nay they incline GOD the more. Mercy is a part of the Churches joynture, *Chriſt marries her in mercy.* The husbands bee bound to beare with the wife, as *being the weaker veſſell*, and ſhall wee thinke hee will exempt himſelfe from his owne rule, and not beare with his weake Spouſe.

3. If CHRIST ſhould not bee mercifull to our infirmities, he ſhould not have a people to ſerve him.

Put caſe therefore wee bee very weake, yet ſo long as we are not found
amongſt

amongst malicious opposers, and underminers of GODS truth, let us not give way to despairing thoughts, wee have a mercifull Saviour. But lest we flatter our selves without ground, we must know that weakneses are accounted either, 1. imperfections cleaving to our best actions, or 2, such actions, as proceed from want of age in CHRIST, whilest wee are Babes; or 3. from want of strength, where there hath beene little meanes, or, 4. they are sudden in-deliberate breakings out, contrary to our generall bent and purpose, whilest our

Weaknes-
ses what?

1.

2.

3.

4.

our judgement is overcast with the cloud of a sudden temptation. After which, 1. we are sensible of our infirmity, 2. we grieve for it, 3. and from griefe, complaine, and 4. with complaining strive, and labour to reforme, and in labouring get some ground of our corruption.

Weakneses so considered, howsoever they bee matter of humiliation, and the object of our daily mortification; yet may stand with boldnesse with GOD, neither is a good work either extinguished by them, or tainted so far as to lose all acceptance with

with GOD. But to plead
for an infirmity is more
than an infirmity, to allow
our selves in weaknesse is
more then a weaknesse.
The justification of evill
sealeth up the lips, so that
the soule cannot call God
Father with that childe-
like liberty, or injoy sweet
communion with him, un-
till peace be made by sha-
ming our selves, and re-
newing our faith. Those
that have beene bruised e-
ver for sinne, if they fall
they are soone recovered.
Peter was recovered with
a gracious looke of *Christ*;
David by *Abigalls* words.
Tell a Thiefe or a vagrant
that

that he is out of the way, he regards it not, because his aime is not to walke in any certaine way, but as it serveth his owne turne.

In whom
sinnes of
infirmity
are.

1.

2.

For the further clearing of this, we must conceive, 1. that wheresoever sinnes of infirmity are, there in that person must bee the life of grace begun. There can be no weaknes where there is no life. 2, There must be a sincere and generall bent to the best things, though for a sudden a godly man bee drawne or driven aside in some particulars, yet by reason of that interest the Spirit of CHRIST hath in

in him, and because his
aimes are right for the
maine, he will either re-
cover all himselfe, or yeeld
to the counsell of others.

3, There must bee a right
judgement allowing of
the best wayes, or else the
heart is rotten, and insu-
feth that corruption into
the whole conversation, so
that all their actions be-
come infected at the
spring head; they justifie
loosenesse, and condemne
GODS waies, as too much
strictnesse, their principles
whereby they worke, are
not good. 4, There must
bee a conjugall love to
CHRIST, so as upon no
tearmes

3.

4.

tearmest they will change their Lord and husband, and yeeld themselves absolutely over to be ruled by their owne lusts, or the lusts of others.

A Christians cariage towards CHRIST may in many things bee very offensive, and cause some strangenesse: yet hee will owne CHRIST, and CHRIST him; hee will not resolve upon any way wherein he knows he must breake with him.

Where the heart is thus in these respects qualified, there we must know this, that CHRIST counteth it his honour to passe by

by many infirmities, nay
in infirmities he perfiteth
his strength. There bee
some (almost) invincible
infirmities, as forgetful-
nesse, heavinesse of spirit,
sudden passiōs, feares, &c.
which though naturall, yet
are for the most part tain-
ted with sinne, of these (if
the life of CHRIST be in
us) wee are weary, and
would faine shake them
off as a sick man his Ague;
otherwise it is not to bee
esteemed weaknesse, so
much, as wilfulnesse, and
the more will, the more
sinne: & little sinnes when
G O D shall awake the
conscience, and set them in
order

*A necessita.
tibus meis
libera me
Domine.*

Aug.

order before us, will prove great burthens, and not onely bruise a Reed, but shake a Cedar. Yet Gods children never sinne with full will, because there is a contrary Law of the minde, whereby the Dominion of sinne is broken, which alwayes hath some secret working against the Law of sin. Notwithstanding there may bee so much will in a sinfull action, as may wonderfully waste our comfort afterward, and keepe us long upō the rack of a disquieted Conscience, God in his fatherly dispensation suspending the sense of his love

Peace of
conscience
when lost.

love. So much as we give way to our wils in sinning, in such a measure of distance we set our selves from comfort. Sin against conscience is as a theefe in the candle, which wasteth our joy, and thereby weakeneth our *strength*. We must know therefore, that wilfull breaches in Sanctification, will much hinder the sense of our justifiatio

What course shall such take to recover their peace?

Quest.

Such must give a sharp sentence against themselves, and yet cast themselves upon GOD's mercy in CHARITY, as at their

Answ.

L

first

The way to
recover
our lost
peace.

first conversion. And now they had need to claspe about CHRIST the faster, as they see more need in themselves, and let them remember the mildnesse of CHRIST here, that will not quench the smoaking flax. Oftentimes wee see that after a deepe humiliation, Christ speakes more peace, then before, to witnesse the truth of this reconciliati- on, because he knowes Satans enterprises in casting downe such lower; and because such are most abased in themselves, and are ashamed to looke Christ in the face, by reason of thei^e

their unkindnesse. We see G O D did not onely pardon *David*, but after much bruising, gave him wife *Salomon* to succeed him in the kingdome. We see in the *Canticles*, that the Church after she had beene humbled, (for her slighting of Christ) Christ sweetly entertaines her againe, and falleth into commendation of her Beauty, Wee must know for our cōfort, that Christ was not annointed to this great worke of the Mediatour for lesser sinnes only, but for the gretest, if there be but a spark of true faith to lay hold on him. There-

Cant. 6.

Mat. 23. 28

fore if there bee any brui-
 seed Reed, let him not ex-
 cept himselfe, when *Christ*
 doth not except him; *Come*
unto mee all yee that are
weary, and heavy laden, &c.
 Why should we not make
 use of so gracious a dispo-
 sition? we are onely there-
 fore poore, because wee
 know not our riches in
 CHRIST. In time of
 temptation rather beleeve
 CHRIST, then the De-
 vill, beleeve truth from
Truth it selfe, hearken not
 to a lyar, an enemy, and a
 murtherer.

Since CHRIST is
 thus comfortably set out
 unto us, let us not beleeve
 Satans

Satans representations of him. When we are troubled in conscience for our sinnes, his manner is then to present him to the afflicted soule as a most severe Iudge armed with justice against us. But then let us present him to our soules, as thus offered to our view by GOD himselfe, as holding out a Scepter of mercy, and spreading his armes to receive us. When we thinke of *Ioseph*, *Daniel*, *Iohn* the Evangelist, &c. We frame conceits of thē with delight, as of milde & sweet persons, much more when we thinke of CHRIST,

wee should conceive of him as a mirrour of all meeknesse. If the sweetnesse of all flowers were in one, how sweet must that flower needs be? In CHRIST all perfections of mercy and love meete, how great then must that mercy be that lodgeth in so gracious a heart? whatsoever tendernesse is scattered in husband, father, brother, head, all is but a beame from him, it is in him in the most eminent manner. We are weake, but we are his; we are deformed, but yet carie his Image upon us. A father lookes not so much at the
ble.

blemishes of his childe, as
at his own nature in him;
so CHRIST findes matter
of love from that which is
his owne in us. Hee sees
his owne nature in us: wee
are diseased, but yet his
members; who ever neg-
lected his owne members
because they were sicke
or weake? none ever ha-
ted his owne flesh. Can
the head forget the mem-
bers? Can CHRIST
forget himselfe? we are his
fulnesse as he is ours. Hee
was Love it selfe clothed
with mans nature, which
he united so neere to
himselfe, that hee might
communicate his goodnes

the more freely unto us;
And tooke not our nature
whē it was at the best, but
when it was abased, with
all naturall and common
infirmities it was subject
unto. Let us therefore
abhorre all suspicious
thoughts, as either cast in,
or cherished by that
damned spirit, who as he
laboured to divide be-
tweene the Father and the
Son by jealousies, *If thou*
beest the Sonne of God, &c.
So his daily study is, to
divide betwixt the Sonne
and us, by breeding mis-
perswasions in us of *Christ*,
as if there were not such
tender love in him to such
as

Mat. 4. 6.

as wee are. It was his art from the beginning, to discredit God with man, by calling Gods love into question, with our first father *Adam*: his successe then makes him ready at that weapon still.

But for all this, I feele not CHRIST so to me (saith the smoaking flaxe) but rather the cleane contrary, he seemeth to be an enemy unto me, I see and feele evidences of his just displeasure.

CHRIST may act the part of an enemy, a little while, as *Ioseph* did, but it is to make way for acting his own part of mercy

L 5

in

Object.

Ans.

*Fides Christi
suo layman
attribuit.*

in a more seasonable time; hee cannot hold in his bowels long, hee seemeth to wrastle with us, as with *Iacob*, but hee supplies us with hidden strength, at length to get the better. Faith pulls off the vizard from his face, and sees a loving heart under contrary appearances. At first he answers the woman of *Canaan* crying after him, not a word; 2, then gives her a deniall; 3, gives an answer tending to her reproach, calling her dogge, as being without the Covenant; yet she would not be so beaten off; for shee considered the end of his
com-

comming. As his Father was never neerer him in strength to support him, then when he was furthest off in sense of favour to comfort him: so CHRIST is never neerer us in power to uphold us, then when he seemeth most to hide his presence from us. The influence of the Sonne of righteousness pierceth deeper then his light. In such cases, whatsoever CHRISTs present carriage is towards us, let us oppose his nature and office against it, he cannot deny himselfe, hee cannot but discharge the office his Father hath layd upon him.

him. Wee see here the Father hath undertaken that hee shall not *quench the smoking flax*; and Christ againe undertaking for us to the Father, appearing before him for us; untill he presents us blamelesse before him. The Father hath given us to Christ, and Christ giveth us back againe to the Father.

Iohn 17.

Object.

This were good comfort; if I were but as smoking flax.

Ans.

It is well that thy objection pincheth upon thy selfe, and not upon Christ, it is well thou givest him the honour of his mercy towards others, though

not

not to thy selfe : but yet
doe not wrong the worke
of his Spirit in thy heart;
Sathan as he slandereth
CHRIST to us; so hee
slandereth ~~us~~ to our selves.
If thou beest not so much
as smoaking flax, the why
doest thou not renounce
thy interest in Christ, and
disclame the Covenant,
of grace? this thou dardest
not do; why dost thou not
give up thy selfe wholly
to other contents? this thy
spirit will not suffer thee.
Whence comes these rest-
lesse groanings and com-
plaints? Lay this thy pre-
sent estate, together with
this office of CHRIST,
to

to such, and doe not despise the consolation of the Almighty, nor refuse thy owne mercy. Cast thy selfe into the Armes of CHRIST, and if thou perishest, perish there; if thou doest not, thou art sure to perish.

If mercy be to be found any where, it is there; herein appeares Christs care to thee, that hee hath given thee a heart, in some degree sensible: he might have given thee up to hardnes, security, and prophanenesse of heart, of all spirituall judgements the greatest. Hee that dyed for his enemies, will hee refuse

refuse those, the desire of whose soule is towards him? he that by his Messengers desires us to bee reconciled, will hee put us off when wee earnestly seeke it at his hand? No, doubtlesse, when he prevents us by kindling holy desires in us, hee is ready to meete us in his owne wayes. When the Prodigal set himselfe to returne to his father, his father stayes not for him, but meets him in the way. *When hee prepares the heart to seeke, he will cause his eare to heare.* He cannot finde in his heart to hide himselfe long from us. If God should

Ps: l. 10. 17

Esa. 50. 10.

should bring us into such a darke condition, as that wee should see no light from himselfe, or the creature, then let us remember what hee saith by the Prophet *Esay*. *He that is in darknesse, and seeth no light, no light of comfort, no light of G O D S countenance, yet let him trust in the name of the Lord.* Wee can never bee in such a condition, wherein there will be just cause of utter despaire; therefore let us doe as Mariners doe, cast Anker in the dark. Christ knows how to pity us in this case; Look what comfort he felt from his Father

in his breakings, the like
we shall feele f rom him
felfe in our bruising.

Efd. 53. 5.

The fighes of a bruised
heart, cary in them, some
report, as of our affection
to Christ, so of his care
to us. The eyes of our
soules cannot be toward
him, but that he hath cast
a gracious looke upon us
first; The least love we
have to him; is but a re-
flection of his love first
shining upon us. As Christ
did in his example what-
soever hee gives us in
charge to doe, so he suffe-
red in his owne person
whatsoever he calleth us
to suffer, that he might the
better

better learne to relieve
and pity us in our suffer-
ings. In his desertion in
the Garden, and upon the
Crosse, he was content to
want that unspeakable so-
lace in the presence of his
father, both to beare the
wrath of the Lord for a
time for us, and likewise
to know the better how
to comfort us in our grea-
test extremities; GOD
seeth it fit we should taste
of that cup of which his
Sonne dranke so deepe,
that wee should feele a lit-
tle what sinne is, and what
his Sonnes love was; but
our comfort is, that *Christ*
dranke the dregges of the
cup

cup for us, and will succour us, that our spirits utterly faile not under that little taste of his displeasure which wee may feele. He became not onely a man, but a curse, a man of sorrowes for us. He was broken, that we should not be broken; He was troubled, that wee should not be desperately troubled: he became a curse, that we should not be accursed. Whatsoever may be wished for in an all-sufficient Comforter is all to be found in Christ.

1, Authority, from the Father all power was given him : 2, Strength in him.

E/ay 9.

himselfe , as having his
name *The mightie G O D :*

E/ay 9.6.

3, Wisedome , and that
from his owne experience
how and when to helpe :
4, Willingnesse, as being
flesh of our flesh, and bone
of our bone.

Who doe
offend a-
gainst
Christs
mercy.

Wee are now to take
notice of divers sorts of
men that offend deeply a-
gainst this mercifull dis-
position of Christ : As, 1,
Such as goe on in ill cour-
ses of life upon this con-
ceit, as if it were in vaine
to goe to Christ, their
lives have beene so ill ;
when as, so soone as we
looke to heaven , all in-
couragements are ready

I.

to

to meet us, and draw us forward. Amongst others this is one allurements, that CHRIST is ready to welcome us, and leade us further. None are damned in the Church, but those that will. Such as either enforce upon themselves hard conceits of CHRIST, that they may have some shew of reason to fetch contentment from other things: as that *unprofitable servant*, that would needs take up a conceit, that his Master was a *hard Man*; hereby to flatter himselfe in his unfruitfull courses, in not improving that talent which he had.

2. Such

2.

2. Such as take up a hope of their owne, that Christ will suffer them to walke in the waies to hell, & yet bring them to Heaven : wheras, al comfort should draw us nearer to Christ, else it is a lying comfort, either in it selfe, or in our application of it.

3.

And 3, those that will cast water themselves upon those sparkes, which Christ labours to kindle in them; because they will not be troubled with the light of them.

Such must know, that the Lambe can be angry, and they that will not come under his *Scepter of Mercy,*

Mercy, shall be crushed in
pieces by his *Scepter of Po-
wer*. Though he will gra-
ciously tender, and main-
taine the least sparke of
true grace, yet where he
findeth not a sparke of
Grace, but opposition to
his Spirit striving with
them, his wrath once kin-
dled shall burne to hell.
There is no juster provo-
cation, then when kind-
nesse is churlishly refused.

Psal. 19.

When God would have
cured *Babylon*, and she would
not be cured, then, she was
given up to destruction.

Ier. 51. 9.

When *Ierusalem* would
not be gathered under the
wing of Christ, then their
ha-

Matth. 23.

Pro. 1. 16.

habitation is left desolate.

When *Wisedome stretcheth out her hand and men refuse*, then *Wisedome will laugh at mens destruction*. Salvation it selfe will not save those that spill the potion, and cast away the plaister. A pitifull case, when this mercifull Saviour shall delight in Destruction : when hee that made men, shall have no mercy on them.

Esa. 27. 11

O say the Rebels of the time, God hath not made us to damne us. Yes, if you will not meet Christ in the wayes of his mercy, it is fit you should *eat the*

Prov. 1. 31.

fruit of your owne wayes, and bee

bee filled with your owne devices.

This wil be the hel of hel when men shall think that they have loved their sins, more then their soules : when they shall thinke, what love and mercy hath beene almost inforced upon them, and yet they would perish. The more accessary wee are in pulling a judgement upon our selves, the more the conscience wil be confounded in it selfe, when they shall acknowledge Christ to be without all blame, themselves without excuse.

If men appeale to their owne consciences, they

M will

will tell them, the Holy Spirit hath often knockt at their hearts, as willing to have kindled some holy desires in them. How else can they be said to resist the Holy Ghost, but that the Spirit was readier to draw them to a further degree of goodness, then stood with their owne wills? whereupon those in the Church that are damned, are selfe-condemned before. So that here wee need not to rise to higher causes; when men cary sufficient cause of their owne damnation in their owne bosomes.

4.

4 And the best of us
all

all may offend against this mercifull disposition, if wee bee not watchfull against that liberty our carnall dispositions will bee ready to take frō it. Thus we reason. If CHRIST wil not quench the smoaking Flax, what need we feare that any neglect of our part can bring us under a comfortlesse condition? If CHRIST wil not doe it, what can?

Answ. You know the Apostles prohibition notwithstanding, *1 Thes. 5. quench not the Spirit.* These cautions of not quenching are sanctified by the Spirit as meanes of not quenching.

ching. CHRIST performeth his office in not quenching, by stirring up futable endeavours in us, and none more sollicitous in the use of the meanes, than those that are most certaine of the good successe: The ground is this, the meanes that G O D hath set apart for the effecting of any thing, fall under the same purpose that he hath to bring that thing to passe; and this is a principle taken for granted even in civill matters: as who if he knew before it would bee a fruitfull yeare, would therefore hang up his plough and neglect

neglect tillage.

Hence the Apostle stirres up from the certain expectation of a blessing, and this encouragement here from the good issue of finall victory, is intended to stirre us up, and not to take us off: if wee bee negligent in the exercise of grace received, and use of meanes prescribed, suffering our spirits to bee oppressed with multitudes and variety of cares of this life, and take not heed of the dampes of the times, for such miscariage G O D in his wise care suffereth us oft to fall into a worse condition for fee-

M 3

ling,

1 Cor. 15.
ult.

How the
Spirit is
quenched.

ling, than those that were never so much enlightned; Yet in mercy hee will not suffer us to be so farre enemies to our selves, as wholly to neglect these sparkes once kindled, were it possible that wee should be given up to give over all endeavour wholly, then wee could looke for no other issue but quenching. But CHRIST will tend this *spark*, and cherish this *smail seed* so as he will preserve in the soule alwaies some degree of care. If we would make a comfortable use of this, we must consider all those meanes wherby CHRIST doth

Helps of
not quen-
ching.

doth preserve grace begun, as first, holy communion whereby one Christian heateth another:

1.

Two are better than one, &c.

Did not our hearts burne,

said the disciples? Secondly, Much more communion with GOD in

2.

holly duties, as Meditation

and Prayer, which doth

not onely kindle, but addeth a lustre to the soule.

Thirdly, wee feele by experience the breath of the

3.

spirit to goe along with

the ministeriall breath,

whereupon the Apostle

knits these two together,

Quench not the spirit, De-

spise not Prophecies. Nathan

by

M 4

by

1 Thes. 5. 19

20.

4.

by a few words blew up the decaying sparkes in *David*. Rather than God will suffer his fire in us to dye, hee will send some *Nathan* or other, and some thing alwaies is left in us to joyne with the word as connatural to it, as a coale that hath fire in it will quickly catch more to it. smoaking flaxe will easily take fire. Fourthly, grace is strengthened by the exercise of it, *Vp and bee doing, and the Lord bee with thee*, saith *David* to his son *Salomon*. Stirre up the grace that is in thee, for so holy motions turne to resolutions, resolutions to practice,

practice, and practice to a prepared readinesse to every good worke.

Yet let us know that grace is increased in the exercise of it, not by vertue of the exercise it selfe, but as CHRIST by his Spirit floweth into the soule, and bringeth us nearer unto himselfe the fountaine, and instilleth such comfort in the act, whereby the heart is further enlarged. The heart of a Christian is Christs Garden, and his Graces are as so many sweet spices and flowers, which his Spirit blowing upon maketh them to send forth a

Caution.

M 5 sweet

*Revel. 2.**1 Tim. 4. 7.*

sweet favour : therefore
 keepe the soule open for
 entertainment of the Ho-
 ly Ghost, for he will bring
 in continually fresh forces
 to subdue corruption, and
 this most of all on the
 Lords day. *John* was in
 the Spirit on the Lords
 day, even in *Pathmos* , the
 place of his banishment,
 then the gales of the Spi-
 rit blow more strongly
 and sweetly. As we looke
 therefore for the comfort
 of this doctrine, let us not
 favour our naturall sloth,
 but exercise our selves to god-
 lineffe, and labour to keep
 this fire alwaies burning
 upon the Altar of our
 hearts,

hearts, and dresse our Lamps daily, and put in fresh oyle; and winde up our soules higher and higher still: resting in a good condition, is contrary to grace, which cannot but promote it selfe to a further measure: Let none turne this *grace into wantonnesse*. Infirmities are a ground of humility, not a plea for negligence, not an incouragement to presumption. We should bee so farre from *being ill*, because CHRIST is good as that those *coales* of love should melt us; therefore those may well suspect themselves in whom the
con-

Iud. 4.

consideratiō of this mild-
nesse of C H R I S T doth
not work that way. Surely
where grace is, corrupti-
on is as *smoake to their eies,*
and *vineger to their teeth,*
And therefore they will
labour in regard of their
owne comfort, as likewise
for the credit of Religion,
and the glory of G O D
that their light may break
forth. If a sparke of faith
or love bee so precious,
what an honour will it bee
to be rich in faith ! Who
would not rather walke in
the light, and in the com-
forts of the Holy Ghost,
than to live in a darke per-
plexed estate? and not ra-
ther

ther bee caried with full
saile to heaven, than bee
tossed alwaies with feares,
and doubts? The present
trouble in conflict against
a sinne, is not so much as
that disquiet which any
corruption favoured, will
bring upon us afterwards:
True peace is in conquering,
not in yeelding. The
comfort in this Text intended,
is for those that
would faine doe better,
but finde their corruptiōs
clog them, that are in such
a mist, that oft-times they
cannot tell what to thinke
of themselves; that faine
would beleeve, and yet
oft feare they doe not be-
leeve,

leeve, and thinke that it cannot bee that G O D should be so good to such sinfull wretches as they are, and yet they allow not themselves in these feares and doubts.

5. And among others, How doe they wrong themselves and him, that will have other Mediatorsto G O D for them than he: are any more pitifull than he, who became man to that end, that hee might be pitifull to his owne flesh? let all at all times repaire to this meeke Saviour, and put up all our suits in his prevailing name. What need wee knock

knock at any other doore?
can any bee more tender
over us than CHRIST?
What encouragement
have wee to commend the
state of the Church in ge-
nerall, or of any broken
hearted Christian, unto
him by our prayers? Of
whom we may speake un-
to CHRIST, as they, of La-
zarus, Lord, the Church
which thou lovest, and ga-
vest thy selfe for, is in di-
stresse: Lord, this poore
Christian for whom *thou*
wert bruised, is bruised and
brought very low. It can-
not but touch his bowels
when the misery of his
owne deare bowels is
spred

Esay. 53

spread before him.

6.

Againe, considering this gracious nature in CHRIST, let us thinke with our selves thus, when he is so kind unto us, shall we be cruell against him, in his name, in his truth, in his children? how shall those that delight to be so terrible *to the meeke of the earth*, hope to looke so gracious a Saviour in the face? they that are so boysterous towards his *Spouse*, shall know one day they had to deale with himselfe in his Church. So it cannot but cut the heart of those that have felt this love of CHRIST, to heare him

him wounded who is the life of their lives, and the soule of their soules : this maketh those that have felt mercy, weepe over CHRIST whom they have pierced with their sinnes, there cannot but be a mutuall and quicke sympathie betweene the *Head* and the *Members*. When wee are tempted to any sinne, if wee will not pitie our selves, yet we should spare CHRIST in not putting him to new tormēts. The Apostle could not finde out a more heart-breaking argument to enforce a sacrificing our selves to G O D, than to con-

Rom. 12. 1.

7.

conjure us by the mercies
 of GOD in Christ. This
 mercy of CHRIST like-
 wise should move us to
 commiserate the state of
 the poore Church torne
 by enemies without, and
 renting it selfe by divisions
 at home. It cannot but
 work upon any soule that
 ever felt comfort from
 CHRIST, to consider
 what an affectionate in-
 treaty the Apostle useth
 to mutuall agreement in
 judgement and affection;
If any consolation in Christ,
if any comfort of love, if any
fellowship of the Spirit, any
bowells and mercies, fulfill
my joy, be like minded. As if
 he

Philp. 2. 1.

he should say, unlessse you will disclame all consolation in CHRIST, &c. labour to maintaine the unity of the Spirit in the bond of peace : What a joyfull spectacle is this to Satan and his faction, to see those that are separated from the world, fall in piéces among themselves. Our discord is our enemies melody.

The more to blame those that for private aims affect differences from others, and will not suffer the wounds of the Church to close and meet together. Which must not be understood as if men should

should dissemble their judgement in any truth, where there is just cause of expressing themselves, for the least truth is CHRISTs and not ours, and therefore wee are not to take liberty to affirme or deny at our pleasures: there is a due in a peny, as well as in a pound, therefore we must be faithfull in the least truth, when season calleth for it, then our words are like Apples of gold with pictures of silver. One word spoken in season will doe more good, thã a thousand out of season. But in some cases peace by keeping our faith

to our selves, is of more consequence, than the open discovery of some things we take to be true, considering the weaknesse of mans nature is such that there can hardly be a discovery of any difference in opinion, without some estrangement of affection. So farre as men are not of one minde, they will hardly be of one heart, except where grace and *the peace of God* beare great rule in the heart: therefore open shew of difference is never good but when it is necessary; howsoever some from a desire to be somebody, turne into by-waies, and

Rom. 14. 23

Col. 3. 15.

1 Cor. 3. 3.

1am. 3. 17.

John. 17;

and yeeld to a spirit of contradiction in themselves; yet if Saint *Paul* may bee ludge, *Are they not carnall?* if it bee wisdome, it is wisdome from beneath; for the wisdome from above, as it is pure, so it is peaceable. Our blessed Saviour when hee was to leave the world, what doth hee presse upon his Disciples more than peace and love? And in his last prayer with what earnestnesse did he beg of his Father that *They might be one as he and the Father were one?* But what he prayed for on earth, we shall only enioy perfectly in heaven.

ven. Let this make the meditation of that time the more sweet unto us.

And further to lay open offenders in this kinde, what spirit shall we think them to bee of, that take advantages of the bruisednesse and infirmities of mens spirits, to relieve them with false peace for their owne worldly ends?

A wounded spirit will part with any thing. Most of the gainfull points of Popery, as confession, satisfaction, merit, Purgatory, &c. spring from hence, but they are Physicians of no value, or rather tormentors than Physicians

8.

Rev. 9.10.

fitians at all. It is a greater blessing to bee delivered from the *sting of these Scorpions*, then wee are thankfull for. Spirituall tyranny is the greatest tyranny, and then especially when it is where most mercy should be shewed, yet even there some like cruell Surgeons, delight in making long cures, to serve themselves upon the misery of others. It bringeth men under a terrible curse : *When they will not remember to shew mercy, but persecute the poore and needy man, that they might even slay the broken in heart.*

Ps. 109.16.

Likewise to such as raise
tem-

temporall advantage to
themselves out of the spi-
rituall misery of others,
joyne such as raise estates
by betraying the Church,
and are unfaithfull in the
trust committed unto
them : when the Chil-
dren shall cry for the
bread of life, and there is
none to give them, bring-
ing thus upon the peo-
ple of G O D that heavy
judgement of a spiritu-
all famine : starving
CHRIST in his members.
Shall wee so requite so
good a Savior, who coun-
teth the love and mer-
cie shewed *in feeding his*
Lambs, as shewed to him-
selfe? N Last

Last of all; they carie themselves very unkindly towards CHRIST, who stumble at this his low stooping unto us in his *government and ordinances*, that are *ashamed* of the simplicity of the *Gospel*, that count Preaching foolishnesse.

They out of the pride of their heart thinke they may doe well enough without the helpe of the *Word* and *Sacraments*; and thinke Christ tooke not state enough upon him, and therefore they will mend the matter with their owne devises, whereby they may give the

the better content to
flesh and blood, as in Po-
pery. What greater un-
thankfulnesse can there
bee; then to despise any
helpe that CHRIST in
mercy hath provided for
us? In the dayes of his
flesh, the proud *Pharisees*
tooke offence at his fami-
liar conversing with sin-
full men, who onely did
so, as a Physitian to heale
their soules. What defen-
ces was Saint *Paul* driven
to make for himselfe, for
his plainnesse in unfolding
the Gospell? The more
CHRIST in himselfe, and
in his servants shall de-
scend to exalt us, the more

we should with all humility and readinesse entertaine that love, and magnifie the goodnesse of G O D that hath put the great worke of our Salvation, and laid the government upon so gentle a Saviour, that will cary himselfe so mildly in all things wherein hee is to deale betwixt G O D and us, and us and G O D; The lower C H R I S T comes downe to us, the higher let us lift him up in our harts: so will all those doe that have ever found the experience of C H R I S T S worke in their heart.

Wee

The third part.

Wee come to the third part, the constant progress of Christs gracious power, untill he hath set up such an absolute government in us, which shall prevaile over all corruption. It is said here, he will cherish his Beginnings of Grace in us, untill he bring forth judgement unto victory. By judgement here is meant the Kingdome of Grace in us, that government, whereby CHRIST sets up a Throne in our hearts. *Governors* among the *Jewes* were first called

Judge-
ments
Victory.

Pf. 72. 1. 2.

Judges, then Kings, whence this inward rule is called Indgement: as likewise, because it agrees unto the judgement of the word, which the Psalmist oft calleth judgement, because it agreeth to Gods judgement: Men may read their doome in GODS word, what it judgeth of them, G O D judgeth of them. By this judgement set up in us, good is discerned, allowed and performed; sinne is judged, condemned and executed. Our spirit being under the Spirit of CHRIST, is governed by him, and so far as it is governed by Christ

it

it governes us graciously.

CHRIST and wee are of one judgement, and of one will, he hath his will in us, & his judgments are so invested into us, as that they are turned into our judgement, we carrying *his Law in our hearts, written by his Spirit*: the law in the inner man, and the law written answer as counterpanes each other.

The meaning then is, that the gracious frame of holines set up in our hearts by the Spirit of CHRIST; shall goe forward untill all contrary power bee brought under. The spirit of judgement wil be a spi-

Esay 4. 4.

1. Cor. 3. 13.

rit of burning, to consume whatsoever opposed corruption like rust eates into the soule. If G O D s builders fall into errors and *build stubble* upon a good foundation, G O D s Spirit as a spiri-
tual fire will reveale this in time, and wait it: they shall by a spirit of judgement condemne their owne errors and courses.

The whole worke of grace in us is set out under the name of judgement, and sometimes wisdom, because judgement is the chiefe and leading part in grace; whereupon that gracious worke of repentance

tance is called a change of the minde, and an after-wisedome. As on the other side, in the learned languages, the words that expresse wisdom, imply likewise the generall relish and favour of the whole soule : and rather more the judgement of taste, then of sight, or any other sense, because Taste is the most necessary sense, and requireth the neerest application of the object of all other senses. So in spirituall life, it is most necessary that the spirit should alter the taste of the soule, so as that it might favour the things

N 5 of

latina.

*geniv.
Sapere.*

of the spirit so deeply,
that all other things shold
be out of relish.

And as it is true of every
particular Christian, that
CHRISTS judgement
in him shall be victorious,
so likewise of the whole
body of Christians, *the*
Church. The government
of CHRIST and his
truth whereby hee ruleth
as by a Scepter, shall at
length bee victorious in
spight of Sathan, Anti-
christ, and all Enemies.
CHRIST, riding on his
white horse, hath a Bow,
and goeth forth conquering
in the ministry, that
hee may overcome either

Revel. 6. 2.
Rev. 19. 11.

to conversion or to confusion. But yet I take Iudgement for CHRIST'S Kingdome and government within us, principal-
lie. 1, Because GOD especially requireth the subjection of the soule and conscience, as his proper Throne. 2, Because if iudgment should prevaile in all others about us, and not in our owne hearts, it would not yeeld comfort to us; hereupon it is the first thing that wee desire when wee pray, *Thy Kingdome come*, That CHRIST would come and rule in our hearts: The Kingdome of

of CHRIST in his ordinances serves but to bring CHRIST home into his owne place , our hearts.

The words being thus explained , that judgement here includeth the governmēt of both mind, will, and affections, there are divers conclusions that naturally doe spring from them.

The

The first conclusion from the connexion of this part of the verse with the former, is that *Christ* is upon those termes mild, so that hee will set up his Government in those, whom he is so gentle and tender over. He so pardons as he will be obeyed as a King; hee so taketh us to be his Spouse, as hee will bee obeyed as a husband; the same spirit that convinceth us of the necessity of his righteousness to cover us, convinceth us also of the necessity of his government to rule us. His love to us moveth him to frame us to be like him selfe,

The first
Conclusio.

felfe, and our love to him
firreth us up, to be ſuch
as he may take delight in,
neither have we any more
faith or hope then care to
be purged as hee is pure;
he maketh us ſubordinate
governours, yea **KINGS**
under himſelfe, giving us
grace not onely to ſet a-
gainſt, but to ſubdue in
ſome meafure our baſe af-
fections. It is one maine
fruit of **CHRIST**s ex-
altation that he may turne
every one of us from
our wickednes. *Acts 3.26.*
For this end CHRIST
dyled and roſe againe and
liveth, that he ſhould bee
Lord of the dead and the li-
ving.

ving. Rom. 14.9. G O D
hath bound himselfe by an
oath that he would grant
us that *without feare wee*
might serve him in holinesse
and righteousness in his sight,
not onely in the sight of
the world.

Luke. 1.75.

I This may serve for a
tryall to discern who
may lay just claime to
CHRISTS mercy, on-
ly those that will take his
yoke, and count it a grea-
ter happinesse to be under
his government, then to
enjoy any liberty of the
flesh; that will take whole
CHRIST, and not single
out of him what may stand
with their present con-
tentment

Who may
lay claime
to mercy.

Pfal. 51.

tentment, that will not divide **L O R D** from **I E S V S**; and so make a Christ of their owne: none ever did truly desire mercy pardoning, but desired mercy healing. *David* prayeth for a new spirit, as well as for sense of pardoning mercy.

2. This sheweth that those are mis-led, that make **C H R I S T** to be onely righteousness to us, and not sanctification, except by imputation: whereas it is a great part of our happinesse to be under such a Lord, who was not onely borne for us, and given unto us, but

Hab

Hath the government likewise, upon his shoulders, that is our sanctifier as well as our Saviour, our Saviour as well by the effectuall power of his Spirit from the power of sin, as by the merit of his death from the guilt thereof; So that this I, be remembred, that the first and chiefe ground of our comfort is, that CHRIST as a Priest offered himselfe as a Sacrifice to his Father for us. The guilty soule flyeth first to CHRIST crucified made a curse for us. Thēce it is that CHRIST hath right to governe us, thēce it is that hee giveth us his spirit

T.
Caution.

spirit as our guide to lead us home.

2.

2, In the course of our life after that wee are in state of grace, and bee overtaken with any sin, we must remember to have recourse first unto Christs mercy to pardon us, and then to the promise of his Spirit to governe us.

3.

3, And when wee feele our selves cold in affection and duty, it is the best way to warme our selves at this fire of his love and mercy in giving himselfe for us.

4.

4, Againe, remember this that CHRIST as he ruleth us, so it is by a spirit

rit of love from a sense of his love, whereby his commandements are easie to us; hee leadeth us by his free spirit, a spirit of liberty: his subjects are voluntaries: the constraint that hee layeth upon his subjects is that of love: he draweth us with the cords of love sweetly. Yet remember withall, that hee draweth us strongly by a spirit of power, for it is not sufficient, that we have motives and encouragements to love and obey CHRIST from that love of his, whereby hee gave himselfe for us to justify us; but Christs spirit must like-

likewiſe ſubdue our haits
and ſanctifie them to love
him, without which all
motives would be uneffe-
ctuall. Our diſpoſition
muſt be changed, we muſt
bee new creatures, they
ſeek for heaven in hell,
that ſeek for ſpirituall
love in an unchanged hart.
When a childe obeyes his
father it is ſo from reaſons
perſwading him, as like-
wiſe from a child-like na-
ture which giveth ſtrength
to thoſe reaſons: It is na-
turall for a childe of God
to love Chriſt ſo farre as
he is renewed: not onely
from inducement of rea-
ſon ſo to do, but likewiſe
from

from an inward principle and work of grace, whence those reasons have their chiefe forces; first, we are made partakers of the divine nature; and then wee are easily induced and led by Christs Spirit to spirituall duties.

The 2, conclusion is, that Christs government in his Church & in his childrē, is a wise and well ordered government, because it is called Iudgement, and judgmēt is the life & soule of wisdom. Of this Conclusion there are two branches; 1, that the spirituall government of Christ in us is joyned with judgement

2. *conclusiō.*
It hath 2
Branches.

I.

Wise men
are called
children of
wisdom

1 Cor. 2:15

ment and wisdom. 2,
Wheresoever true spiri-
tuall wisdom and judg-
ment is, there likewise the
Spirit of Christ bringeth
in his gracious govern-
ment. For the first, a well
guided life by the rules of
CHRIST standeth with
the strongest and highest
reason of all; and there-
fore holy men are called
the *children of Wisdom*,
and are able to *justifie* both
by reason and experience
all the wayes of wisdom.
Opposite courses are *folly*
and *wadnesse*. Hereupon
Saint Paul saith, that a *spi-
ritual man judgeth all things*
that appertaine to him, &

is

is judged of none that are of an inferiour ranke, because they want spirituall light and sight to judge; yet this sort of men will bee judging, *and speaking ill of what they know not*, they steppe from ignorance to prejudice and rash censure, without taking right judgement in their way, and therefore their judgement comes to nothing. But the judgement of a spirituall man, so far forth as he is spirituall, shall stand, because it is agreeable to the nature of things : as things are in themselves, so they are in his judgement. As G O D is in him.

Philp. 3.

Heb. 11.

himselfe infinite in goodnesse and majestie, &c. so he is to him, he ascribes to GOD in his heart his divinity and all his excellencies. As CHRIST is in himselfe the onely mediator, and *All in All* in the Church, so he is to him, by making Christ so in his heart. *As all things are done in comparison of CHRIST,* so they are to Paul a sanctified man. As the very worst thing in Religion, *the reproch of Christ is better then the pleasure of sin for a season,* so it is to Moses a man of a right esteeme. *As one day in the Courts of God is better then a thousand else where,*

where, so it is to *David* a man of a reformed judgement. There is a conformity of a good mans judgement to things as they are in themselves, and according to the difference, or agreement put by *G O D* in things, so doth his judgement differ or agree.

Truth is truth, and error error, and that which is unlawfull, is unlawfull whether men thinke so or no. *G O D* hath put an eternall difference betwixt light and darknesse, good and ill, which no creatures conceipt can alter, and therefore no mans judgement is the measure of
O things

things further then it agrees to truth stamped upon things themselves by God. Hereupon because a wise mans judgement agrees to the truth of things, a wise man may in some sense bee said to bee the measure of things; and the judgement of one holily wise man, to be preferred before a thousand others. Such men usually are immoveable as the Sun in its course, because they thinke, and speake, and live by rule. *A Iosuah and his house will serve God, whatsoever others doe, and will run a course contrary to the world, because*
their

Ios. 24. 15.

their judgements leades them a contrary way. Hence it is, that Sathan hath a spite at the eye of the soule, the judgement, to put out that by ignorance and false reason, for he cannot rule in any, untill either hee hath taken away or perverted judgement: he is a *Prince of darknesse*, and ruleth in darkness of the understanding. Therefore he must first be cast out of the understanding by the prevailing of truth, and planting it in the soule. Those therefore that are enemies of knowledge, helpe *Sathan* and *Antichrist* (whose King-
O 2 dome

dome like satans is a kingdome of darknes) to erect their throne. Hence it is promised by CHRIST, that the *holy Ghost shall convince the world of Iudgment*; that is, that he is resolved to set up a Throne of governmēt, because the great lord of mis-rule *Sathan the Prince of the world* is judged by the Gospell, and the spirit accompanying it, his impostures are discovered, his enterprizes layd open; therefore when the Gospell was spred, the Oracles ceased. *Sathan fell from heaven like lightning, men were translated out of his Kingdome into Christs.*
Where

Where prevailing is by lyes, there discovery is victory: *They shall proceed no further, for their folly shall be manifest to all.* So that manifestation of error giveth a stop to it, for none wil willingly be deceived. Let truth have full scope without check or restraint and let Satan & his instruments do their worst, they shall not prevaile; as *Ierom* saith of the *Pelagians* in his time. The discovery of your opinions is the vanquishing of them, your blasphemies appeare at the first blush.

Hence we learne the necessity that the understan-

O 3 ding

2 Tim. 3.9.

*Sententias
vestras pro-
didisse su-
perasse est.
Hier. in
Epist. ad
Thessalon.
prima
fronte ap-
parent
blasphemia.*

Vse.

The necessity of knowledge

ding be principled with supernaturall knowledge for the well managing of a Christian conversation.

There must be light to discover a further end the nature, for which wee are Christians, & a rule suitable directing to that end, which is the will of G O D in CHRIST, discovering his good pleasure towards us, and our duty towards him, and in vertue of this discovery, we doe all that we doe that any way may further our reckoning:
The eye must first be single,
and then the whole body and frame of our conversation will bee light : otherwise both

both we and our course of life are nothing but darkness; The whole conversation of a Christian is nothing else but knowledge digested into will, affection, and practice. If the first concoction in the stomach be not good, that in the liver cannot be good: so if there be error in the judgement it marres the whole practice, as an error in the foundation doth the building: G O D will have *no blinde sacrifices, no unreasonable services*, but will have us to *love him with all our minde*, that is, with our understanding part, as well as *with all our hearts*, that

Lule 10.27

is, the affecting part of the soule.

This order of Christs governmēt by judgment, is agreeable unto the soule, and G O D delighteth to preserve the manner of working peculiar unto man, that is, to doe what he doth out of judgment: as grace supposeth nature as founded upon it, so the frame of grace preserveth the frame of nature in man. And therefore Christ bringeth all that is good in the soule through judgment, and that so sweetly that many out of a dangerous error think, that that good which is in them & issueth

issueth from them, is from themselves, & not frō the powerfull worke of grace. As in evill the Devill so subtilly leadeth us according to the streame of our owne nature, that men thinke that Satan had no hand in their sinne : but here a mistake is with little perill, because wee are il of ourselves, & the devil doth but promote what il he findeth in us. But there are no seeds of supernaturall goodnesse at all in us, GOD findeth nothing in us but enmity, onely hee hath ingraven this in our nature to incline in generall to that w^{ch} we judge

O 5 to

to be good. Now when he shall cleerely discover, what is good in particular wee are caried to it, and when cōvincingly he shall discover that which is ill, we abhorre it as freely as we imbraced it before.

From whence we may know, when we worke as we should doe or no, that is, when we doe what wee doe, out of inward principles, when we fall not upon that which is good only because we are so bred, or because such, or such whom we respect doe so; or because wee will maintaine a side, so making religion a faction: but out
of

of judgement, when what wee doe that is good; wee first judge it in our selves so to be: and what wee abstaine from that is ill, we first judge it to be ill from an inward judgement. A sound Christian as he enjoyeth *the better part* so hath first made choice of it with *Mary*, he *establisbeth all his thoughts by counsell*. GOD indeed useth carnall men to very good service, but without a thorow altering, & conviction of their judgement. He worketh by them, but not in them, therefore they doe neither approve the good they doe, nor hate

hate the evill they abstain from.

2.
Branch.

The 2 Branch is , that whersoever true wisdome and judgement is , there Christ hath set up his government, because where wisdome is, it directs us not only to understād, but to order our waies aright; where *Christ* by his Spirit as a *Prophet teaches*, he likewise as a *King* by his Spirit subdueth the heart to obedience of what is taught. This is that teaching which is promised of G O D, when not only the braine , but the heart it selfe is taught. When men doe not onely know what they

they should doe, but are taught the very doing of it, they are not only taught that they should love, feare, and obey, but they are taught, love it selfe, and feare, and obedience it self. CHRIST sets up his chayre in the very heart, and alters the frame of that, and makes his subjects good, together with teaching of them to bee good. Other Princes can make good Lawes, but they cannot Write them in their peoples hearts. This is CHRISTs Prerogative; He infuseth into his subjects his owne Spirit, upon him there doth not onely rest
the

Esa 11.2 3

the spirit of wisdom and understanding, but likewise the spirit of the feare of the Lord. The knowledge which we have of him from himselfe is a transforming knowledge. The same spirit that inlightneth the minde, inspireth gracious inclinations into the will and affections, and infuseth strength into the whole man. As a gracious man judgeth as he should, so hee affecteth and doth as he judgeth, his life is a commentary of his inward man; there is a sweet harmony betwixt G O D S truth, his judgement, and his whole conversation.
The

The heart of a Christian is like *Ierusalem* when it was at the best, a City compact within it selfe; where are *set up the Thrones of Iudgement*. Iudgement should have a throne in the heart of every Christian. Not that iudgement alone will work a change, there must be grace to alter the bent and sway of the will before it will yeeld to bee wrought upon by the understanding; But GOD hath so joyned these together as that whensoever he doth savingly shine upon the understanding, hee giveth a soft and plyable heart, for without a work upon

Psa. 122. 3.

upon the heart by the Spirit of GOD, it will follow its owne inclination to that which it affecteth whatsoever the judgment shall say to the contrary: there is no connaturall proportion betwixt an unsanctified heart and a sanctified judgement. For the heart unaltered will not give leave to the judgement, coldly and soberly to conclude what is best, as the sicke man whilst his aguish distemper corrupteth his taste, he is rather desirous to please that, then to hearken what the Physitian shall speake. Judgment hath not power
over

over it selfe, where the wil
is unsubdued, for the will
and affections bribe it to
give sentence for them
when any profit or plea-
sure shall come in compe-
tition with that which the
iudgement in generall on-
ly shall thinke to be good,
and therefore it is for the
most part in the power of
the heart, what the under-
standing shall iudge and
determine in particular
things. Where grace hath
brought the heart under,
there unruly passions doe
not cast such a mist before
the understanding but
that in particular it seeth
that which is best; & base
respects

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there unruly passions doe
not cast such a mist before
the understanding but
that in particular it seeth
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respects

respects springing from selfe-love doe not alter the case, & byas the iudgement into a contrary way, but that which is good in it selfe, shall be good unto us, although it crosse our particular worldly interests.

Vse.

The right conceiving of this hath an influence into practice, which hath drawne me to a more full explanation : this will teach us the right method of godlinesse, to beginne with iudgement, and then to begge of G O D together with illumination, holy inclinations of our will and affections, that so

a perfect government
may be set up in our harts,
and that our *knowledge may*
be with all judgement, that
is, with experience and
feeling : when the iudge-
ment of C H R I S T is set
up in our iudgements, and
thence by the Spirit of
C H R I S T brought into
our hearts, then it is in
its proper place & throne,
and untill the, truth doth
us no good, but helpeth to
condemne us. The life of
a Christian is a regular
life, and hee that walketh
by the rule of the new
creature, peace shall bee
upon him, *he that despiseth*
his way, and loveth to live

Phil. 1. 9.

Gal. 6.

Pro. 19. 16

at

Rom. 8. 13.

at large seeking all liberty to the flesh shall dye. And it is made good by St. Paul, If wee live after the flesh wee shall dye.

We learne likewise that men of an ill governed life have no true iudgement: no wiked man can bee a wise man. And that without CHRIST'S Spirit the soule is in confusion, without beauty and form, as all things were in the Chaos before the creatiō. The whole soule is out of ioynt till it be set in again, by him whose office is to *restore all things*. The baser part of the soule which should bee subiect, ruleth all,

all, & keepeth under that little truth that is in the understanding, holding it captive to base affections, and Sathan by corruption getteth al the holds of the soule, *till* CHRIST stronger then he commeth, and driveth him out, and taketh possession of all the powers and parts of soule and body, to be *weapons of righteousnessse, to serve him*, and then new Lords, new Lawes, CHRIST as a new Conqueror changeth the fundamentall lawes of old *Adam*, and establisbeth a government of his owne.

The third Conclusion is, that this government is
victo-

3 *conclusiō.*

The rea-
sons why
Christs
govern-
ment is
victorious.

I.
Rom. 9. 5.

victorious. The reasons are:

I, Because CHRIST hath conquered all in his owne person first, and he is GOD over all, *blest for evermore*; and therefore over Sinne, Death, Hell, Satan, the World, &c. And as he hath overcome them in himselfe, so he overcomes them in our hearts and consciences. We use to say, Conscience maketh a man a King or a caitife, because it is planted in us to iudge for GOD, either with us, or against us; now if naturall conscience bee so forcible, what will it be when besides it owne light it hath the light of divine truth

truth put into it? It will undoubtedly prevaile, either to make us hold up our heads with boldnesse, or abase us beneath our selves. If it subiect it selfe by grace to CHRIST S truth, then it boldly overlookes *Death, Hell, Iudgement*, and all spiritual enemies, because then Christ sets up his Kingdome in the conscience, and makes it a kind of Paradise.

The sharpest conflict which the soule hath, is betweene the conscience and Gods Iustice : now if the conscience sprinckled with the blood of Christ hath prevailed over as-
faults

faults fetcht from the iustice of G O D as now satisfied by C H R I S T, it will prevaile over al other opposition whatsoever.

2.

We are to encounter with accursed & damned enemies; therefore if they begin to fall before the spirit in us, they shall fall: if they rise up againe, it is to have the greater fall.

3.

The spirit of truth to whose tuition C H R I S T hath cōmitted his *Church*, and the truth of the Spirit which is the Scepter of C H R I S T, abide for ever; therefore the soule begotten by the immortal seed of the spirit, and this truth

truth; must not onely live
for ever, but likewise pre-
vaile over all, that oppose
it, for both the word and
spirit are *mighty in opera-*
tion; and if the ill spirit be
never idle in those whom
G O D delivereth up to
him, we cannot think that
the Holy Spirit will bee
idle in those whose lea-
ding and government is
committed to him. No, as
he dwelleth in them, so he
will drive out all that rise
up against him, untill hee
be all in all.

Heb 4.12.

What is spirituall is e-
ternall; truth is a beame of
CHRISTS Spirit both in
it selfe, and as it is ingraf-

P

ted

ted into the soule, therefore it, and the grace (though little) wrought by it, will prevaile; a little thing in the hand of a Gyant will do great matters. A little faith strengthened by CHRIST will worke wonders.

4.
Mat. 25. 29

Ios. 10. 25.

4 To him that hath shall be given, the victory over any corruption or temptation is a pledge of finall victory. As Ioshua said when he set his foot upon the five Kings which hee conquered; Thus God shall do with all our enemies, heaven is ours already, onely we strive till we have full possession.

5 CHRIST

5 CHRIST as King brings in a commanding light into the soule, and bowes the necke, and softens the Iron sinew of the inner man, and where he begins to rule, he rules for ever, *his Kingdome hath no end.*

5.

Luk. 1. 33.

6 The end of CHRISTs comming was to destroy the workes of the Devill, both for us and in us. And the end of the resurrection, was as to seale unto us the assurance of his victorie; So 1, to quicken our soules from death in sin, 2, to free our soules from such snares and sorrowes of spirituall death as ac-

6.

1 John 3. 8

Why
Christ
rose a-
gaine.

1.

2.

3.

company the guilt of sin;
3, to raise them up more comfortable, as the Sunne breaks forth more gloriously out of a thick cloud

4.

4, to raise us out of particular slips, and failings,

5.

stronger; 5, to raise us out of all troublesome and

6.

darke conditions of this life : And 6, at length to raise our bodies out of the dust. For the same power that the Spirit shewed in raising CHRIST our Head, from the sorrows of death, and the lowest degree of his abasement; the same power obtained by the death of CHRIST from GOD now appeased by

by that sacrifice, will the Spirit shew in the Church which is his body, and in every particular member thereof.

And this power is conveyed by faith, whereby after union with CHRIST in both his estates of humiliation and exaltation, we see our selves not only *dead with Christ*, but *risen and sitting together with him in heavenly places*. Now we apprehending our selves to be dead, and risen, and therupon victorious over all our enemies in our *Head*; And apprehending that his scope in all this is to cōforme us to himself,

we are by this faith *changed into his likenesse*, and so become conquerers over all our spirituall enemies as he is, by that power ^{wh} we derive frō him, who is the storehouse of all spirituall strength for all his, CHRIST at length will have his end in us, & faith resteth assured of it, and this assurance is very operative, stirring us up to joyne with CHRIST in his ends.

And so for the Church in generall, by Christ it will have its victorie: CHRIST is that *little stone cut out of the mountain without hands, that breaketh*

in

Dom. 2. 35.

in peeces that goodly Image,
that is, all opposite go-
vernment, untill it be-
come *a great mountaine,*
and filleth the whole earth.

So that the stone that was
cut out of the mountaine,
becomes a mountaine it
selfe at length; who art
thou then O mountaine,
that thinkest to stand up
against this mountaine: all
shall lie flat and leuell be-
fore it. Hee will bring
downe all mountainous
high-exalted thoughts &
lay the pride of all flesh
low. When chaffe strives
against the winde, stubble
against the fire, when the
heebe kicke against the
P 4 pricks,

prickes, when the pot-
sheard strives with the
potter; when man strives
against GOD, it is easie to
know on which side the
victory will go. The winds
may tosse the ship wherein
CHRIST is, but not o-
verturne it. The waves
may dash against the rock,
but they doe but breake
themselves against it.

Obiect.

If this bee so, why is it
thus with the Church of
GOD, and with many a
gracious Christian: the
victory seemeth to goe
with the enemy.

Answ.

I.

For answer, remember,
GODS children usual-
ly in their troubles over-
come

come by suffering, here Lambs overcome Lyons, & Doves Eagles by suffering, that herein they may be conformable to Christ, who conquered most, whē he suffered most; together with Christs kingdome of patience, there was a Kingdome of power.

2 This victory is by degrees, and therefore they are too hasty spirited, that would conquer so soone as they strike the first stroke, & be at the end of their race at the first setting forth: the *Israelites* were sure of victory in their voyage to *Canaan*, yet they must fight it out.

P 5

GOD

How Gods
Children
overcome.

2.

Psa. 39. 11.

GOD would not have us presently forget what cruell enimies CHRIST hath overcome for us, *destroy them not, lest the people forget it* (saith the Psalmist) That so by the experience of that annoyance we have by thē, we might be kept in feare to come under the power of them.

3.

That GOD often worketh by contraries; when hee meanes to give victory, hee will suffer us to be foyled first; when he means to comfort, he will terrifie first; when hee meanes to justifie, he will condemne us first; whom he meanes to make glorious,

ous, he will abase first. A Christian conquers even when he is conquered; when he is conquered by some sins, he gets victory over others more dangerous, *as spirituall Pride, security, &c.*

4, That CHRIST S work both in the Church and in the hearts of Christians often goeth backward, that it may goe the better forward: As seed rots in the ground in the Winter time, but after comes better up, and the harder the Winter, the more flourishing the Spring, so we learne to stand by falls, and get strength

4.

*Primum
custos infir-
mitas.*

strength by weaknes discovered, we take deeper root by shaking; and as torches flame brighter by mooving. Thus it pleaseth **CNRLST** out of his freedom, in this manner to maintaine his government in us. Let us herein labour to exercise our faith, that it may answer *Christs* manner of cariage towards us; when we are foyled, let us beleeve wee shall overcome; when wee are fallen, let us beleeve we shall rise againe. *Jacob* after hee had a blow upon which he halsted, yet would not give over wrastring till he had gotten the blessing,

so let us never give over,
but in our thoughts knit
the beginning, progresse,
and end together, and the
wee shall see our selves in
heaven out of the reach of
all enemies. Let us assure
our selves that G O D s
grace even in this imper-
fect estate, is stronger the
mans free-will in the state
of first perfection, being
founded now in Christ,
who as he is the *author*, so
will bee *the finisher of our
faith*, we are under a more
gracious covenant.

That which some say
of faith rooted that it con-
tinueth, but weake faith
may come to nothing,
seemeth

*Fides radice
cata.*

How
weake
faith pre-
uailes.

seemeth to be crossed by this Scripture. For as the strongest faith may bee shaken, so the weakest where truth is, is so farre rooted that it will preuaile. Weaknesse with watchfulnesse will stand out, when strength with too much confidence faileth. Weaknesse with acknowledging of it, is the fittest seat and subject for GOD to perfit his strength in; for conscioufnesse of our infirmities driveth us out of our selves to him in whom our strength lyeth.

Hereupon it followeth, that weaknesse may stand with the assurance of sal-
vati-

vation; the disciples notwithstanding all their weaknesses, are bidden to *rejoyce* that their names are written in heaven. Failings (with conflict) in sanctification should not weaken the peace of our justification, and assurance of salvation. It mattereth not so much, what ill is in us, as what good, not what corruptions, but how we stand affected to them: not what our particular failings be so much, as what is the thred and tenor of our lives: for CHRIST mislike of that which is amiss in us redounds not to the hatred of our persons,
but

Luk. 10.20

but to the victorious subduing of al our infirmities.

Some have after conflict wondered at the goodnesse of G O D, that so little and shaking faith should have upheld them in so great Combats, whē Sathan had almost catched them. And indeed it is to be wondred, how much a little grace will prevaile with G O D for acceptance, and over our enemies for victory, if the heart be upright. Such is the goodness of our sweet Saviour, that hee delighteth still to shew his strength in our weaknesse.

Vse 1.

First therefore for the
great

great consolatiō of poore
and weake Christians, let
them know, that a sparke
frō heavē though kindled
under greene wood that
fobbes and smoakes, yet it
will consume all at last,
Love once kindled is strong
as death, much water cannot
quench it, and therefore it
is called a *vehement flame,*
or flame of GOD; kindled
in the heart by the Holy
Ghost. That little that is
in us, is fed with an ever-
lasting spring. As the fire
that came downe from
heaven in *Elias* his time,
licked up all the water, to
shew that it came from
G O D, so will this fire
spend

Cant.

spend all our corruption, no affliction without, or corruption within shall quench it. In the morning we see oft clouds gather about the Sun, as if they would hide it, but the Sunne wasteth them by little and little, til it come to its full strength. At the first, feares and doubts hinder the breaking out of this fire, untill at length it gets above them all, and CHRIST prevailes; and then hee backes his owne graces in us. Grace conquers us first, and we by it conquer all things else; whether it bee corruptions within us, or temptati-

tations without us.

The Church of CHRIST begotten by the word of truth, hath the doctrine of the Apostles for her crowne, and tramples the Moone, that is, the world, and all worldly things under her feet; *Every one that is borne of God overcomes the world.* Faith, whereby especially CHRIST rules, sets the soule so high; that it overlookes all other things, as farre below, as having represented to it, by the Spirit of CHRIST, riches, honour, beauty, pleasures of a higher nature.

Rev. 2. 2. 1.

1 Iob. 5. 4.

Now that we may not
come

come short of the comfort intended ; there are two things especially to be taken notice of by us, 1, whether there be such a judgement, or government set up in us, to which this promise of victory is made. 2, Some rules or directions how wee are to cary our selves, that the judgement of CHRIST in us may indeed be victorious.

Trial to know whether this judgement in us is such as will be victorious.

I.

The evidences wherby wee may come to know, that CHRIST S judgement in us, is such as will be victorious, are, 1, If we bee able from experience to justifie al CHRIST S wayes, let flesh and blood say

say what it can to the contrary; and can willingly subscribe to that course which G O D hath taken in CHRIST, to bring us to heaven, and still approve a further measure of grace then we have attained unto, and project and forecast for it. No other men can justifie their courses when their conscience is awaked. 2, VVhen reasons of religion, be the strongest reasons with us, and prevaile more then reasons fetcht from worldly policy, 3, when wee are so true to our ends & fast to our rule; as no hopes or feares can sway us another way,

2.

3.

4.
2 Cor. 13. 8.

way, but still we are looking what agrees or differs from our rule. 4, When wee can doe nothing against the truth, but for the truth, as being dearer to us then our lives, truth hath not this sovereignty in the heart of any carnall man.

15.

5, When, if wee had libertie to choose under whose Government wee would live, yet out of a delight in the inner man to *Christs* government, wee would make choyce of him only, to rule us before any other, for this argues that wee are like minded to CHRIST; A free and a voluntary people, and not com-

compelled unto Christs service, otherwise then by the sweet constraint of love. When we are so far in liking with the government of CHRISTs Spirit, that wee are willing to resigne up our selves to him in all things, for the his kingdome is come into us, when our wills are brought to his will; it is the bent of our wils that maket hus good or ill.

6. A well ordered uniforme life, nor by fits or starts, shewes a well ordered heart, as in a clocke when the hammer strikes well, and the hand of the Dyall points well, it is a
signe

6.

7.

signe that the wheelles are right set. 7, When Christs will commeth in competition with any earthly losse or gaine, yet if then in that particular case the heart will stoope to CHRIST, it is a true signe; for the truest tryall of the power of grace is in such particular cases which touch us neereest, for there our corruption maketh the greatest head; when CHRIST came neere home to the yong man in the Gospell, hee lost a disciple of him.

8.

8, When we can praetise duties pleasing to Christ, though contrary to flesh, and the course of the world:

world. And when we can overcome our selves in that evill, to which our nature is prone, and standeth so much inclined unto, and which agreeth to the sway of the times, and which others lie inthrall'd under, as desire of revenge, hatred of enemies, private ends, &c. then it appeares that grace is in us above nature, heavē above earth, and will have the victory.

For the further clearing of this, and helping of us in our tryall, wee must know there bee three degrees of victory. 1, When we resist though wee be foyled.

Q 2, When

Degrees
of victory.

1.

2.

2, When Grace gets the better though with conflict. 3, When all corruption is perfectly subdued.

3.

Now when wee have strength but onely to resist, yet wee may know CHRISTs government in us will bee victorious, because what is said of the *Devill*, is said of all our spirituall enemies, *If we resist, they shall in time flye from us:* because stronger is hee that is in us, that taketh part with his owne Grace, *than he that is in the world.* And if wee may hope for victory upon bare resistance, what may wee not hope for when the Spirit hath

*Iames 4.**1 Iohn 4. 4.*

hath gotten the upper hand?

For the second, that is, directions.

We must know, though Christ hath under-taken this victorie, yet hee accomplisheth it by training us up to fight his battells; he overcommeth in us, by making us *wise to salvation*: and in what degree we beleeve Christ will conquer, in that degree wee will endeavour by his grace that wee may conquer: for Faith is an obedient and a wise grace: Christ maketh us wise to ponder & weigh things, and thereupon to ranke and order them so

Directions
how to
make our
iudgements
victorious.

Q 2

as

as we may make the fitter
choise of what is best.
Some rulesto helpe us in
judging are these.

Rules
whereby
we may
better
iudge.

1.

2.

3.

4.

5.

6.

To iudge of things as
they helpe or hinder the
maine : as they further or
hinder our reckoning : as
they make us more or lesse
spirituall, and so bring us
neerer to the fountaine of
Goodnes, GOD himselfe:
as they bring us peace or
sorrow at the last: as they
commēd us more or lesse
to GOD, and wherein we
shal approve our selves to
him most : Likewise to
iudge of things now, as we
shall doe hereafter, when
the soule shall be best able
to

to judge, as when wee are under any publike calamitie, or at the houre of death, when the soule gathereth it selfe from all other things to it self: looke backe to former experience, see what is most agreeable unto it; what was best in our worst times. If Grace is or was best then, it is best now. And labour to judge of things as hee doth, who must judge us & as holy men judge, who are led by his Spirit: more particularly, what those judge, that have no interest in any benefit that may come by the thing which is in question: for out-

7.

8.

9.

Q₃

ward

ward things blinde the eyes even of the wise; wee see Papists are most corrupt in those things, where their honour, ease or profit is ingaged, but in the doctrine of the Trinity, which doth not touch upon these things, they are sound. But it is not sufficient that judgement bee right, but likewise ready and strong.

Further directions
for iudgement.

I.

Where Christ establisheth his government, he inspireth care to keepe the Iudgmēt cleare and fresh, for whilst the Iudgement standeth straight & firme, the whole frame of the soule continueth strong and

and impregnable. True Iudgement in us advanceth CHRIST, and Christ will advance it. All sinne is either from false principles or ignorance, or mindlesnesse, or unbeleeve of true. By inconsideration, and weakness of assent *Eve* low her hold at first. It is good therefore to store up true principles in our hearts, and to refresh them often, that in vertue of them our affections and actions may bee more vigorous. When Iudgement is fortified, evill findes no entrance, but good things have a side within us, to entertaine
Q 4 them.

Prov. 1. 17.

them. Whilest true convincing light continueth, we will not doe the least ill of sinne, for the greatest ill of punishment. *In vaine is the net spread in the eyes of that which hath wings.* Whilest the soule is kept aloft, there is little danger of snares below : we lose our high estimation of things, before we can bee drawne to any sinne.

2.

And because knowledge and affection mutually helpe one another, it is good to keep up our affections of *love* and *delight* by all sweet inducements and divine encouragements, for what the heart liketh

liketh best, the minde studieth most. Those that can bring their hearts to delight in CHRIST, know most of his wayes. *Wisdom loveth them that love her.* Love is the best entertainer of truth, and when it is not entertained in the love of it, (being so lovely as it is) it leaveth the heart, and will stay no longer. It hath beene a prevailing way to beginne by withdrawing the love, to corrupt the iudgment; because as we love so we use to judge: and therefore it is hard to bee affectionate and wise in earthly things, but in heavenly

Q5 things

Pro. 8. 17.

2 Tim. 24

things, where there hath
beene a right information
of the judgement before,
the more our affections
grow, the better and
clearer our judgments wil
be, because our affections
though strong, can never
rise high enough to the
excellencie of the things.
Wee see in the *Martyrs*,
when the sweet doctrine
of Christ had once got-
ten their hearts, it could
not be gotten out againe
by all the torments the
wit of cruelty could de-
vise. If CHRIST hath
once possessed the affecti-
ons, there is no disposses-
sing of him againe. A fire
in

in the heart overcometh
all fires without.

3. Wisedome likewise
teacheth us, wherein our
weaknesse lyeth, and our
enemies strength, whereby
a jealous feare is stirred up
in us, whereby we are pre-
served. For out of this
godly jealousy we keepe
those provocations which
are active and working,
from that which is passive
and catching in us, as wee
keepe fire from powder.
They that will hinder the
generation of noysome
creatures, will hinder the
conception first, by keep-
ing male and female asun-
der. This jealousy will be
much

much furthered by observing strictly what hath helped or hindred a gracious temper in us : and it will make us take heed that we consult not with flesh and blood in our selves or others. How else can wee thinke that Christ will lead us out to victory, when wee take counsell of his and our enemies?

4.

4, Christ maketh us likewise carefull to attend all meanes, whereby fresh thoughts and affections may be stirred up and preserved in us. Christ so honoureth the use of means, and the care hee putteth into

into us, that hee ascribeth both preservation and victory unto our care of keeping our selves. *He that is begotten of God, keepeth himselfe;* but not by himselfe, but by the Lord, in dependance on him in the use of meanes. We are no longer safe, then wise to present our selves to all good advantages of acquaintance, &c. By going out of G O D S walkes, we goe out of his government, and so lose our frame, and finde our selves over-spread quickly with a contrarie disposition. When wee *draw neer to Christ* in his ordinances, *he drawes*

1 Joh. 3. 18

drawes neere unto us.

5.

5 Keepe grace in exercise: it is not sleepey habits but Grace in exercise that preserveth us. Whilst the soule is in some civill or sacred imployment, corruptions within us, are much suppressed, and Sathans passages stopped, & the Spirit hath a way open to enlarge it selfe in us, and likewise the guard of *Angels* then most neerly attend us; which course oftē prevailes more against our spirituall enemies then direct opposition. It stands upon Christs honour to maintaine those that are in his worke.

Sixthly,

Sixthly, in all directions we must looke up to CHRIST the quickning spirit, and resolve in his strength: though we are exhorted to cleave to the Lord with full purpose of heart, yet we must pray with David, Lord for ever keepe it in the thoughts of our hearts, and prepare our hearts unto thee: our hearts are of themselves very loose and unsetled, Lord unite our hearts unto thee to feare thy name, or else without him our best purposes will fall to the ground. It is a pleasing request out of love to GOD, to begge such a frame of soule from him,

AL. 11. 23.

1 Cor. 29.
13.

Psa. 86. 11.

him, wherein he may take delight; and therefore in the use of all the means, wee must send up our desires and complaints to heaven to him for strength and helpe, and then wee may be sure, that *hee will bring forth judgement into victory.*

7.

Lastly, it furthers the state of the soule, to know what frame it should bee in, that so wee may order our soules accordingly; we should alwayes bee fit for communion with **G O D**, and bee heavenly minded in earthly businesse, and be willing to be taken off from them, to redeeme
time

time for better things; we should bee ready at all times to depart hence, and to live in such a condition, as wee would bee content to dye in : wee should have hearts prepared for every good duty, open to all good occasions, and shut to all temptations, keeping our watch; and being alwayes ready armed : so farre as wee come short of these things, so farre wee have just cause to bee humbled, and yet presse forward that wee may gaine more upon our selves, and make these things more familiar and lovely unto us,

us, and when we finde our
soules any wayes falling
downwards, it is best to
raise them up presently by
some waking meditati-
ons; as of the presence of
G O D, of the strict recko-
ning wee are to make, of
the infinite love of G O D
in C H R I S T, and the
fruites of it, of the excel-
lency of a Christians cal-
ling, of the short and un-
certaine time of this life:
how little good all those
things that steale away
our hearts, will doe us ere
long; and how it shall be
for ever with us thereaf-
ter as wee spend this little
time well, or ill, &c. the
more

more wee give way for
such considerations to
sinke into our hearts, the
more we shall rise nearer
to that state of soule
which wee shall enjoy in
Heaven. When we grow
regardlesse of keeping our
soules, then G O D reco-
vers our taste of good
things againe, by sharpe
crosses, thus *David, Solo-
mon, Sampson, &c.* were re-
covered: it is much easier
kept then recovered.

But notwithstanding
my striving, I seeme to
stand at a stay.

Grace (as the seed in the
Parable) growes we know
not how, yet at length
when

Object.

Ans. i.

when G O D seeth fittest
wee shall see that all our
indeavour hath not beene
in vaine, the tree falleth
upon the last stroke, yet
all the former strokes help
it forward.

Ans. 2.

Judg. 10. 16

Sometimes victory is
suspended, because some
Achan is not found out; or
because wee are not hum-
ble enough, as *Israel* had
the worst against the *Ben-
jamites* till they *fasted and
prayed*; or because wee be-
tray our helps, and stand
not upon our guard, and
yeeld not presently to the
motions of the Spirit,
which mindeth us alwayes
of the best things, if wee
would

would regard it. Our owne consciences will tell us, if we give thē leave to speak, that some sinful favouring of our selves is the cause. The way in this case to prevaile, is 1, to get the victory over the pride of our owne nature, by taking shame to our selves, in humble confessiō to God; and then 2, to overcome the unbeliefe of our harts by yeelding to the promise of pardon; and then 3, in confidence of Christs assistance to set our selves against those sins w^{ch} have prevailed over us; and thē prevailing over our selves we shall easily prevaile over

ver all our enemies, and conquer all conditions we shall be brought into.

Vse. 2.

If Christ will have the victory, then it is the best way for Nations & States to *kisse the Son*, and to embrace *Christ* & his religiō; to side with Christ, and to owne his cause in the world, his side will prove the stronger side at last, happy are we if Christ honour us so much as to use our helpe to *fight his battel against the mighty*. True Religion in a State, is as the maine pillar of a house, and staffe of a tent that upholds all : 2, so for families, let CHRIST be the

the chiefe Governour of the *family*; and 3, let everyone bee as a house for CHRIST to dwell familiarly in, and to rule; where CHRIST is, all happinesse must follow. If Christ goeth, all will goe; where CHRISTs government in his ordinances, and his spirit is, there all subordinate government will prosper: Religion inspireth *life* and *grace* into all *other things*, all other *vertues* without it are but as a faire picture without a head. Where *Christs* Lawes are written in the heart, there all other good lawes are best obeyed,
none

*Nemo bu-
manam au-
thoritatem
contemnit,
nisi qui di-
vinam pri-
us contemp-
sit.*

none despise mans law, but those that despise Christs first. Of all persons a man guided by CHRIST is the best, and of all creatures in the world, a man guided by will and affection (next the devill) is the worst. The happinesse of weaker things stands in being ruled by stronger: it is best for a blind man to be guided by him that hath sight; it is best for sheepe and such like shiftlesse creatures, to bee guided by man; and it is happiest for man to bee guided by Christ, because his government is so victorious
that

that it frees us from the feare and danger of our greatest enemies, and tends to bring us to the greatest happinesse that our nature is capable of. This should make us to joy when Christ reigneth in us. When *Solomon was crowned the people shouted*, so that *the earth rang*; much more should we rejoyce in Christ our King.

And likewise for those, whose soules are deere unto us, our indeavour should be that Christ may raigne in them also, that they may bee *baptized by Christ with this fire*, that these sparkes may bee

Mat. 3. 11

R kindled

kindled in them. Men labour to cherish the spirit and metall (as they terme it) of those they traine up, because they thinke they will have use of it in the manifold affaires & troubles of this life. Oh, but let us cherish the sparkes of Grace in them: for a naturall spirit in great troubles will faile, but these sparkes will make them conquerors over the greatest evils.

vse. 3.

If CHRIST'S judgement shall bee victorious, then Popery being an opposite frame, set up by the wit of man, to maintaine stately idlenesse, must fall.

And

And it is false already in the hearts of those upon whom CHRIST hath shined. It is a lye, and founded upon a lye, upon the infallible judgement of a man subject to sin and error. When that which is taken for a principle of truth, becomes a principle of error, the more relying upon it, the more danger.

It is not only said, judgement shall bee victorious, but that CHRIST will bring it openly forth to victorie. Whence we observe that Grace shall bee glory, and runne into the eyes of all. Now CHRIST doth conquer and hath his

4. Conclufion.

owne ends; but it is in
some sort invisibly: his
enemies within and with-
out us seeme to have the
better. But he will *brin-
ge forth judgement into victory,*
to the view of all. The
wicked that now shut
their eyes shall see it to
their torment. It shall not
be in the power of subtilie
men to see or not see what
they will, *Christ* will have
power over their hearts, &
as his wrath shall imme-
diately seize upon their
soules against their wills;
so will he have power over
the eyes of their soules to
see and know what will
increase their misery;
Griefe

Griefe shall be fastned to
all their senses, and their
senses to griefe.

Then all the false glos-
ses which they put upon
things shall bee wiped a-
way. Men are desirous to
have the reputation of
good, and yet the sweet-
nesse of ill; nothing so cor-
dially opposed by them;
as that truth which layeth
them open to themselves
and to the eyes of others,
their chiefe care being
how to daube with the
world and their owne
consciencs. But the time
will come when they shall
be drive out of this fooles
Paradise, and the more

subtile their conveiance
of things hath beene, the
more shall be their shame.
CHRIST whom GOD
hath chosen to set forth
the chiefe glory of his ex-
cellencies, is now veyled
in regard of his body the
Church, but will come ere
long to bee *glorious in his*
Saints; and not lose the
cleere manifestation of
any of his attributes, and
will declare to all the
world what *he is*. When
there shall be no glory but
that of CHRIST and
his Spouse. Those that
are as *smoking flaxe* now;
shall then *shine as the Sun*
in the firmament and their
rights.

*righteousnesse breake forth as
the noone day.*

The Image of G O D in
Adam had a commanding
majestie in it, so that all
creatures revered him,
much more shall the I-
mage of G O D in the per-
fection of it, command
respect in all. Even now
there is a secret awe put
into the harts of the grea-
test, towards those in who
they see any grace to
shine, from whence it was
that *Herod feared Iohn Bap-
tist*, but what will this bee
in their day of bringing
forth, which is called *the
day of the revelation of the
sonnes of God.*

R 4

There

REV. II.

There will bee more glorious times when *the Kingdomes of the earth shall bee the Lord Iesus Christs;* and hee shall raigne for ever: then shall judgement and truth have its victory: Then CHRIST will plead his own cause, truth shall no longer bee called heresie, and schisme, nor heresie catholike doctrine, wickednesse shall no longer goe masqued and disguised, goodnesse shall appeare in its owne luster, and shine in its owne beames, things shall bee what they are; *nothing is hidden but shall be laid open.* Iniquity shall not be cari-
ed

ed in a mystery any longer. Deepe dissemblers that thinke to hide their counsells from the Lord shall walke no longer invisible as in the clouds. As Christ wil not quench the least sparke kindled by himselfe, so will he damp the fairest blaze of goodly appearances which are not from above.

If this were beleeyed, men would make more account of sincerity, which will onely give us boldnesse, and not seeke for coverthames, the confidence whereof, as it maketh men now more presumptuous, so it wil expose them her-

vse.

R 5

after

after to the greater shame.

If judgement shall bee brought forth to victory, then those that have beene ruled by their own deceitfull hearts, and a spirit of error, shall bee brought forth to disgrace: That G O D that hath joyned grace and truth with honour, hath joyned sin and shame together at the last; all the wit and power of man can never bee able to *sever what God hath coupled.*

Truth and piety may bee trampled upon for a time, but as the *two witnesses* after they were slaine rose againe and stood upon their feet; so whatsoever

is of G O D shall at length
stand upon its owne bot-
tome. There shall bee a
resurrection not onely of
bodies but of credits. Can
wee thinke that hee that
threw the Angells out of
heaven will suffer dust and
wormes meat to runne a
contrary course, and to ca-
ry it away alwayes so? No,
as verily as C H R I S T is
King of Kings, and Lord of
Lords, so will hee dash all
those peeces of earth which
rise up against him, as a pot-
ters vessell. Was there ever
any force against God and
prospered? No doubtlesse,
the rage of man shall turne
to C H R I S T S praise:
What

Psal. 13:

Iob. 9. 4.

Psal. 76. 10

What was said of *Pharaoh* shall be said of all headdy enemies, who had rather lose their soules, then their wills, that they are but raised up for *CHRIST* to get himselfe glory in their confusion.

Let us then take heed that wee follow not the waies of those men, whose ends we shall tremble at: There is not a more fearefull judgement can befall the nature of man, then to bee given up to a reprobate judgement of persons & things, because it cometh under a woe, to call ill good, and good ill.

How will they be laden
with

with curses another day
that abuse the judgement
of others by sophistry and
flattery, *deceivers, and be-
ing deceived* ? Then the
complaint of our first mo-
ther *Eve* will be taken up,
~~but~~ fruitlesly; The serpent
hath deceived me, Sathan
in such and such hath de-
ceived me. Sinne hath de-
ceived me, a foolish heart
hath deceived me. It is
one of the highest points
of wisdom, to consider
upon what grounds wee
venture our soules. Happy
men will they bee who
have by *CHRISTS* light,
a right judgement of
things, and suffer that
judgement

judgement to prevaile over their hearts.

The soule of most men is drowned in their senses, and caried away with weake opinions, raised from vulgar mistakes and shadowes of things. And Satan is ready to enlarge the imagination of outward good, and outward ill, and make it greater then it is, and spiritual things lesse, presenting them through false glasses. And so men trusting in vanity, vanish themselves in their owne apprehensions. A wofull condition, when both wee and that which wee highly esteeme shall
vanish

vanish together, which will be as truly as Christs judgement shall come to victory; and in what measure the vaine heart of man hath beene enlarged to conceive a greater good in things of this world then there is, by so much the soule shall be enlarged to be more sensible of misery when it sees its error. This is the difference betwixt a godly wise man, and a deluded worldling; that which the one doth now judge to be vaine, the other shal hereafter feel to be so; when it is too late. But this is the vanity of our natures, that
though

though we stand above all things to be deceived and mistake in present things; yet in the greatest matters of all we are willingly ignorant and misled.

3 Conclusio.

The first conclusion is, That this government is set up, and advanced by Christ alone. He bringeth judgement to victory. We both fight & prevail in the power of his might, we overcome by the Spirit obtained by the blood of the Lambe.

Psal. 144. 1

It is he alone that teacheth our hands to warre, and fingers to fight. Nature (as corrupted) favors its own being, and will maintaine it selfe against CHRIST'S govern.

government. Nature (simply considered) cannot raise it selfe above it selfe to actions spirituall of a higher order and nature, therefore the divine power of CHRIST is necessary to cary us above all our owne strength, especially in duties wherein we meet with greater opposition; for there, not onely nature will faile us, but ordinary grace, unlesse there bee a stronger & a new supply. In taking up a burthen that is waightier then ordinary, if there bee not a greater proportion of strength then weight, the undertaker will lye under it.

it. So to every strong encounter there must bee a new supply of strength : as in *Peter* when he was assaulted with a stronger temptation, being not upheld and shored up with a mightier hand, notwithstanding former strength foully fell. And being fallen, in our raisings up againe it is CHRIST that must doe the worke, 1, by removing, or 2, weakning or 3, suspending opposite hindrances, 4, and by advancing the power of his grace in us to a further degree then we had before we fell ; therefore when we are fallen , and by falls have

have gotten a bruiſe, let us
goe to Chriſt preſently to
binde us up againe.

Let us know therefore
that it is dangerous to
looke for that from our
ſelves, which we muſt have
from Chriſt. Since the ſal,
all our ſtrength lies in him
as *Sampſons in his haires*, we
are but ſubordinate agēts
moving as we are moved,
and working as we are firſt
wrought upon, free ſo far
forth as we are freed, no
wiſer nor ſtronger then he
makes us to be for the pre-
ſent in any thing wee un-
dertake. It is his Spirit
that actuates and inlive-
neth and applyeth that
know-

Iudg. 16. 17

*Sic ſe habēt
mortalium
corda, qua-
ſciunt, cum
neceſſe non
eſt, in neceſ-
ſitate neſci-
unt. Bern.
de confid.*

*Frustratur
titur qui
non inuiti-
tur.*

*Affectatio
divinitatis.*

Ioh. 15.

knowledge and strength we have, or else it faileth and lyeth as uselesse in us; we worke when we worke upon a present strength; therefore dependant spirits, are the wisest and the ablest. Nothing is stronger then humility, that goeth out of it selfe; or weaker then pride that resteth upon its owne bottome: and this should the rather bee observed, because naturally we affect a kinde of Divinity; in setting upon actions in the strength of our owne parts; whereas CHRIST saith, *without me you Apostles that are in state of grace can doe nothing,*

thing, he doth not say you
can doe a little, but no-
thing: of our selves, how
easily are wee overcome,
how weake to resist,
we are as Reedes shaken
with every winde, wee
shake at the very noyse
and thought of poverty,
disgrace, losses, &c. we
give in presently; we have
no power over our eyes,
tongues, thoughts, affecti-
ons, but let sinne passe in
and out. How soone are
wee overcome of evill,
whereas wee should over-
come evill with good.
How many good purpo-
ses sicke in the birth and
have no strength to come
forth?

forth? All which shewes how nothing we are without the Spirit of Christ. We see how weake the Apostles themselves were till they were indued with strength from above. *Peter* was blasted with the speech of a Damsell; but after the Spirit of Christ fell upon him the more; the more they suffered, the more they were encouraged to suffer: their comforts grew with their troubles; therefore in all (especially difficult encounters) let us lift up our hearts to CHRIST, who hath spirit enough for us all, in all our exigences;

gences; and say with good *Iehosaphat, Lord, wee know not what to doe, but our eyes are towards thee*; The battell we fight is thine, and the strength whereby wee fight must be thine. If thou goest not out with us, wee are sure to be foiled. Satan knowes nothing can prevaile against CHRIST, or those that relye upon his power; therefore his study is, how to keepe us in our selves, and in the creature: but we must cary this alwaies in our minds, that that which is begun in selfe-confidence will end in shame.

The manner of Christs
brin.

2 Chron.
20.17.

How
Christ
bringeth
forth judg-
ment to
victory.

1.

2.

Gen. 22. 13

3.

bringing forth judgement to victory, is by letting us see a necessity of dependance upon him : hence proceed those spiritual desertions, wherein he often leaveth us to our selves, both in regard of grace and comfort, that wee may know the Spring-head of these to bee out of our selves. Hence it is that *in the mount*, that is, in extremities, *God is most seene*, Hence it is that we are saved by the grace of faith, that carrieth us out of our selves to relye upon another; and that faith worketh best alone, when it hath least outward support.

port. Hence it is that wee often faile in lesser conflicts, and stand out in greater, because in lesser we rest more in our selves in greater we flye *to the rock of our salvation which is higher then we.* Hence likewise it is, that wee are stronger after foyles, because hidden corruption undiscern'd before, is now discovered, and thence we are brought to make use of mercy pardoning, and power supporting. One maine ground of this dispensation, is that wee should know it is Christ that giveth both the wil, and the deed: and that as

S

a

Phil. 2, 12.

a voluntary worke, according to his owne good pleasure. And therefore we should *work out our salvation in a jealous feare and trembling*, lest by unreverent and presumptuous walking, wee give him cause to suspend his gracious influence, and to leave us to the darknesse of our owne heart.

Those that are under CHRIST'S government have the spirit of Revelation whereby they see and feel a divine power sweetly and strongly enabling them for to preserve faith when they feeble the contrary, and hope in a state hopeles,

hopeles, and love to God under signes of his displeasure, and heavenly mindednesse in the midst of worldly affaires and allurements drawing a contrary way : they feele a power preserving patience, nay joy in the midst of causes of mourning, inward peace in the midst of assaults. Whence is it that when we are assaulted with temptation, & when compassed with troubles, we have stood out ? but from a secret strength upholding us. To make so little grace so victorious over so great a masse of corruption, this requireth

a spirit more the humane;
this is as to preserve fire
in the sea, and a part of
heaven even as it were in
hell. Here we know where
to have this power, and to
whom to returne the
praise of it. And it is our
happines, that it is so safe-
ly hid in CHRIST for
us, in one so neere unto
G O D and us. Since the
fall, G O D will not trust
us with our owne salvati-
on, but it is both purcha-
sed and kept by CHRIST
for us, & we for it through
faith, wrought by the
power of G O D, and
laying hold of the same :
which power is gloriously
set

set forth by Saint Paul,
1, to be a great power, 2, an
exceeding power, 3, a work-
ing and a mighty power,
4, such a power as was
wrought in raising Christ
from the dead. That grace
which is but a perswasive
offer, and in our pleasure
to receive or refuse, is
not that grace which
brings us to Heaven; but
Gods people feele a po-
werful work of the Spirit,
not only revealing unto us
our misery, and delive-
rance through Christ, but
emptying us of our selves,
as being redeemed from
our selves, and infusing
new life into us, and after

S; strength-

strengthening us & quickning of us when we droop and hang the wing, and never leaving us till perfect conquest.

6 *concl. 1st.*

Esa 42. 3.

The sixth conclusion is, that this prevailing Government shall not bee without fighting; there can be no victory where there is no combat; in *Esa* it is sayd, *he shall bring judgment in truth.* here it is said, *he shall send forth judgment into victorie.* The word *send forth* hath a stronger sense in the originall, *to send forth with force*, to shew that *where his government is in truth, it will be opposed, untill he getteth*

teth the upper hand. Nothing is so opposed, as CHRIST and his government both within us, and without us. And within us most in our first conversion, though corruption prevailes not so far as to make voyd the powerfull worke of grace, yet there is not only a possibilitie of opposing, but a pronenesse to oppose, and not onely a pronenesse, but an actual withstandin it, angking of Christs Spirit; and ~~that~~ in every action, but yet no prevailing resistance, so far as to make void the worke of grace, but corruption in the issue yeelds to grace.

There is much adoe to bring CHRIST into the heart, and to settle a Tribunal for him to judge there, there is an army of lusts mutiny against him. The utmost strength of most mens indeavours and parts, is to keepe Christ from ruling in the soule, the flesh still laboureth to maintaine its owne regency, and therefore it cryes downe the credit of whatsoever crosseth it, as Gods blessed ordinances &c. & highly prizeth any thing though never so dead and empty, if it give way to the liberty of the flesh.

And no marvaile if the
spi-

spirituall government of
CHRIST bee so opposed,
1, because it is governmēt,
& that limits the course of
the will, and casteth a bri-
dle upon its wanderings,
every thing naturall re-
sists what opposeth it; so
corrupt will labours to
beare downe all Lawes,
& counteth it a generous
thing not to be awed, and
an argument of a low spi-
rit to feare any, even GOD
himselſe, untill unavoyd-
able danger seizeth on
men, and then those that
feared least out of danger,
feare most in danger, as
wee see in *Balthazar*.

2, It is spirituall govern-

S 5 ment,

Reasons
why *Christs*
govern-
ment is
opposed.

1.

Das. 5. 6.

Rom. 8.6.
Gravius est,
peccatum
dil. qere,
quam perpe-
trare, &c.
Gregor.
Moral. lib.
25. cap. 11.
Object.

ment, and therefore the
 lesſie will fleſh endure it :
 Christs government bring-
 geth the very thoughts &
 deſires which are the moſt
 immeditate and free iſſue
 of the ſoule, into obedi-
 ence; though a man were
 of ſo compoſed a cariage
 that his whole life were
 free from outward offen-
 ſive breaches, yet with
 Chriſt, to bee *carnally or*
worldly minded, is death, hee
 looketh on a worldly
 mind with greater deteſta-
 tion then any one particu-
 lar offence.

But Christs Spirit is in
 thoſe who are in ſome de-
 gree earthly minded?

Truth

Answ.

Truth it is, but not as an allowen and maintainer, but as an opposer, subduer, and in the end as a Conquerour : Carnall men would faine bring Christ and the flesh together and could bee content with some reservation to submit to Christ, but Christ will be no underling to any base affection; & therefore where there is allowance of our selves in any sinfull lust, it is a signe the Keyes were never given up to Christ to rule us.

3, Againce this judgement is opposed because it is judgement, and men love not to be judged and censured.

3.

censured. Now Christ in his truth arraigneth them, giveth sentence against them, and bindeth them over to the latter judgement of the great day. And therefore they take upon them to judge that truth that must judge the, but truth will be too good for them; Man hath a day now, which Saint *Paul* calls *mans day*, wherein hee getteth upon his bench, and usurpeth a judgement over CHRIST and his wayes; but GOD hath a day, wherein he wil set all straight, and his judgement shall stand. And the Saints shall have their

1 Cor. 4. 3.

their time, when they shall sit in judgment upon them that judge them now. In the meane time CHRIST will rule in the midst of his enemies, even in the midst of our hearts.

1 Cor. 6. 2.

Psal. 110.

It is therefore no signe of a good condition, to find all quiet and nothing at oddes. For can we think that corruption which is the elder in us, and Sathan the strong man, that keepeth many holds in us, will yeeld possession quietly? No, there is not so much as a thought of goodnesse discovered by him, but he joyneth with corruption to kill it in the birth. And

Vse.

as

as *Pharaohs* cruelty was especially against the male children; so *Sathans* malice is especially against the most religious and manly resolutions.

This then wee are alwayes to expect, that wheresoever Christ commeth, there will be opposition: when Christ was borne, all *Ierusalem* was troubled; so when Christ is borne in any man, the soule is in an uproare, and all because the heart is unwilling to yeeld up it selfe to Christ to rule it.

Wheresoever Christ commeth, he breedeth division, not only 1, between
man

man and himselfe, but 2, betweene man and man, and 3, betweene Church and Church : Of which disturbance Christ is no more the cause, then Physicke is of trouble in a distempered body, of which noysome humors are the proper cause : for the end of Physicke is the peace of humors. But Christ thinketh it fit that the thoughts of mens hearts should bee discovered, and hee is as well for the *falling*, as the *rising of many in Israel*.

Thus the deperate madnesse of men is layd open, that they had rather bee under the guidance of
their

their owne lusts, and by consequent of Satan himselfe, to their endlesse destruction, then put their feet into Christs fetters, and their neckes under his yoake; whereas indeed Christs service is the only true libertie, his yoake an easie yoake, his burden but as the burden of wings to a bird, that maketh her flie the higher. Sathas government is rather a bondage then a government, unto which Christ giveth up those that shake off his owne, for then hee giveth Satan and his factors power over them, since they will not receive the

truth

truth in love, take him Ie-
suite, take him Sathan,
blind him, and binde him,
& lead him to perdition.
Those that take the most
liberty to sinne, are the
most perfect slaves, be-
cause most voluntarie
slaves; the will in everie
things is either the best or
the worst, the further men
goe on in a wilfull course,
the deeper they sincke in
rebellion; and the more
they crosse CHRIST,
doing what they will, the
more they shall one day
suffer what they would
not. In the meane time
they are prisoners in their
owne soules, bound over
in

in their consciences to the judgement of him after death, whose judgement they would none of in their lives. And is it not equall that they should feele him a severe Iudge to condemne them, whom they would not have a milde Iudge to rule them.

For Conclusion and generall application of all that hath beene spoken, unto our selves. VVee see the conflicting, but yet sure and hopefull state of Gods people. The victory lyeth not upon us; but upon CHRIST who hath taken upon him as to conquer for us, so to conquer
in

in us. The victory lyeth
neither in our own strength
to get, nor in our enemies
to defeate it. If it lay upon
us wee might justly feare.
But CHRIST will main-
taine his owne govern-
ment in us, and take our
part against our corrupti-
ons; they are his Enemies
as well as ours. *Let us
therefore bee strong in the
Lord, and in the power of his
might;* let us not looke so
much who are our ene-
mies, as who is our Iudge,
and Captaine; not what
they threaten, but what he
promiseth; wee have more
for us, then against us.
What coward would not
fight,

Eph. 6. 10.

fight, when he is sure of victory; none are here overcome, but he that will not fight. Therefore, when any base fainting seizeth upon us, let us lay the blame where it is to bee layd.

Danger of
Discour-
agement.

Discouragement rising from unbeliefe and ill report, brought upon the good Land by the Spyes, moved G O D to sweare in his wrath that they should not enter into his rest. Let us take heed a spirit of faint-heartedness rising from seeming difficulty and disgrace cast upon G O D s good wayes, provoke not G O D to keepe us out of Heaven.
We

We see here what wee may looke for from heaven. O beloved, it is a comfortable thing to conceive of CHRIST aright, to know what love, mercy, strength wee have layed up for us in the brest of CHRIST. A good conceit of the Physician (we say) is halfe the cure; Let us not suffer Satan to transforme Christ unto us, to bee otherwise then he is to those that are his. Let us make use of this his mercy and power every day, in our daily combates : CHRIST will not leave us, till hee hath made us like himselfe,

selfe, all glorious within and
 without, and presented us
 blamelesse before his Father.
 What a comfort is this in
 our conflicts with our un-
 ruly hearts, that it shall
 not alwayes be thus; let us
 strive a little while, and
 wee shall bee happy for e-
 ver. Let us thinke when
 wee are troubled with our
 sinnes, that CHRIST
 hath this in charge of his
 Father, *That hee shall not
 quench the smoking flaxe,*
 untill he hath subdued all.
 This putteth a sheild into
 our hands to beate backe
 all the fiery darts of Sathan :
 he will object, thou art a
 great sinner; wee may an-
 swer;

Ephes. 6. 16

swer, C H R I S T is a
strong Saviour : but hee
will object, thou hast no
faith, no love; Yes a sparke
of faith and love : but
C H R I S T will not re-
gard that; Yes, *he will not
quench the smoaking flaxe,*
But this is so little and
weake, that it will vanish
and come to nought;
Nay, but C H R I S T will
cherish it untill hee hath
brought judgement to
victory. And thus much
for our comfort we have
already, that even when
wee first beleevd, wee o-
vercame G O D himselfe
(as it were) by beleeving
the pardon of all our sins;
not

I.

Sathan
fayled.

2.

3.

4.

notwithstanding the guilt of our owne consciences, and his absolute iustice. Now having beene pre-
vailers with G O D, what shall stand against us if we can learne to make use of our faith?

O what a confusion is this to Sathan, that hee shou'd labor to blow out a poore sparke, and yet should not bee able to quench it; that a *graine of Mustard seed* should bee stronger then the *gates of Hell*; that it should be able to remove mountaines of oppositions and temptations cast up by Sathan and our rebellious hearts between
G O D

G O D and us. *Abimelech* could not indure that it should be said a *Woman* had slaine him, and it must needs be a torment to *Sathan*, that a weake childe, a woman, and decrepit old man should by a spirit of faith put him to flight.

Judg. 9. 54.

Since there is such comfort, where there is a little truth of grace, that it will bee so victorious, Let us oft try what G O D hath wrought in us, search our good, as well as our ill, and be thankfull to G O D for the least measure of grace, more then for any outward thing, it will be
T of

1 Cor. 15.
57.

of more use and comfort
then all this world which
passeth away and comes
to nothing. Yea let us
be thankfull for that pro-
mised and assured victo-
ry, which we may relye
on without presumption,
as Saint Paul doth; *Thanks
be to G O D; that hath gi-
ven us victorie in I E S V S
C H R I S T.* See a flame
in a sparke, a Tree in a
seed; see great things in
little beginnings; Looke
not so much to the begin-
ning, as to the perfection,
and so we shall be in some
degree joyfull in our
selves, and thankfull un-
to CHRIST.

Nei.

Neither must we reason from a denyall of a great measure of grace, to a denyall of any at all in us, for faith, and grace stand not in an indivisible point, so as he that hath not such & such a measure hath none at all: But as there is a great breadth betweene a sparke and a flame, so there is a great widenesse between the least measure of grace & the greatest.

And let all this that hath beene spoken, allure those that are not yet in state of grace, to come under CHRISTs sweet and victorious government, for though we shall

Pfal, 110. 1

have much opposition, yet if we strive, he will helpe us; if we faile, he will cherish us; if we be guided by him, wee shall overcome; If wee overcome, wee are sure to be crowned. And for the present state of the Church wee see now how forlorne it is, yet let us comfort our selves, that CHRISTs cause shall prevaile; *Christ will rule, till he hath made his enemies his foo:stoole, not onely to trample upon: but to helpe him up to mount higher in glory. Babylon shall fall, for strong is the Lord who hath condemned her, Rev. 18. 8. Christs judge.*

judgement not onely in his children, but also against his enemies shall be victorious, for he is *Ki. of Kings, and Lord of Lords.* GOD will not alwayes suffer Antichrist and his supports to revell and ruffle in the Church as they doe.

If we looke to the present state of the Church of CHRIST, it is as *Daniel* in the midst of Lyons, as a Lilly amongst thornes. As a ship not only tossed, but almost covered with waves. It is so low, that the enemies thinke they have buried CHRIST in regard of his Gospell,

in the grave, and there they thinke to keepe him from rising: but CHRIST as he rose in his person, so hee will roule away all stones; and rise againe in his Church: how little support hath the Church and cause of CHRIST at this day? how strong a conspiracie is against it? The spirit of Antichrist is now lifted up, and marcheth furiously; things seem to hang on a small and invisible thred. But our comfort is that CHRIST liveth and raigneth, and standeth on *Mount Sion* in defence of them that stand for him; and when
States

States and Kingdomes shall dash one against another; CHRIST will have care of his owne Children and cause, seeing there is nothing else in the world that he much esteemeth.

At this very time the delivery of his Church, and the ruine of his enemies is in working : wee see not things in motion til Christ hath done his worke, and then we shall see that the Lord raigneth.

CHRIST and his Church when they are at the lowest, are neereft rising : his enemies at the highest are neereft a downefall.

T4

The

*Gen. 9. 27.**Rom. 11. 25**Psal. 2. 8.**Iob. I. 16.*

The *Iewes* are not yet come in under **CHRISTS** banner, but **GOD** that hath perswaded *Iaphet* to come into the Tents of *Shem*, will perswade *Shem* to come into the Tents of *Iaphet*. The fulnesse of the Gentiles is not yet come in, but **CHRIST** that hath the utmost parts of the earth given him for his possession, will gather all the sheepe his Father hath given him into one fold, that there may bee one *sheepfold*, and one *shepherd*.

The faithfull *Iewes* rejoyced to thinke of the calling of the Gentiles:
and

and why should not wee
joy to thinke of the calling
of the *Iewes*?

The Gospells course
hath hitherto beene, as
that of the Sunne, from
East to West, and so in
G O D S time may pro-
ceed yet further West.
No creature can hinder
the course of the Sunne,
nor stop the influence of
Heaven, nor hinder the
blowing of the winde,
much lesse hinder the pre-
vailing power of Divine
truth, untill C H R I S T
hath brought al under one
head, and then he will pre-
sent all to his Father; these
are they thou hast given

S 5 unto

unto me; these are they that have taken mee for their Lord and King, that have suffered with mee. My will is that they bee where I am, and raigne with mee. And then hee will deliver up the Kingdome even to his Father, and put downe all other rule and authoritie, and power.

1. Cor. 15.

24.

Resolution
needfull in
a Christiā.

Let us then bring our hearts to holy resolutions, and set our selves upon that which is good, and against that which is ill, in our selves or others, according to our callings: upon this encouragement, that CHRISTs grace
and

and power shal goe along
with us. What had be-
come of that great worke
of Reformation of Religi-
on in the latter Spring of
the Gospel, if men had not
beene armed with invin-
cible courage to out-
stride all lets, upon this
faith, that the cause was
CHRIST, and that hee
would not be wanting to
his owne cause. *Luther*
ingenuously confessed,
that hee caried matters of-
ten inconsiderately, and
with mixture of passion;
but upon acknowledg-
ment; GOD tooke not
advantage of his errours,
but the cause being Gods,
and

and his aimes being holy, to promote the truth, and being a mighty man in praier, and strong in faith, GOD by him kindled that fire, which all the world shall never bee able to quench. According to our faith so is our encouragement to all duties, therefore let us strengthen faith that it may strengthē all other graces. This very belief, that faith shall be victorious, is a meanes to make it so indeede. Beleeve it therefore, that though it bee often as smoaking flax, yet it shall prevaile. If it prevail with God himselfe in tryals, shall it not pre-

prevaile over all other opposition? *Let us waite a while; and we shall see the salvation of the Lord.*

The Lord reveale himselfe more and more unto us in the face of his Sonne Iesus CHRIST, and magnifie the power of his grace in cherishing those beginnings of grace in the middest of our corruptiōs; & sanctifie the consideration of our owne infirmities to humble us, & of his tender mercy to encourage us: And perswade us, that since he hath taken us into the covenant of grace, hee wil not cast us off for those corruptions; which as they
grieve

greive his Spirit; so they make us vile in our owne eyes. And because Satan labours to obscure the glory of his mercy, & hinder our cōfort by discouragements, the Lord adde this to the rest of his mercies, that wee may make the right use of this grace, and not lose any portion of cōfort that is layd up for us in Christ. And he vouchsafe to let the prevailing power of his Spirit in us, be an evidēce of the truth of grace begunne, and a pledge of finall victory, at that time when he will be all in all, in all his, for all eternity. *Amen.*

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